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And Religious Telegraph.

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RELIGIOUS.

For the Boston Recorder.

DISSUASIVE FROM CONTROVERSY.

MESSRS. EDITORS,—Those who have read Mr. Beckwith's *Dissuasive from Controversy respecting the Mode of Baptism,*" will doubtless be gratified to learn that a ***second edition*** of it has recently been published at Andover, not designed, as was the first, "solely for his own people," but "adapted to general use:" and permit me to express to those who have not read it, what I believe to be the sentiments of many others, that it is peculiarly calculated to do good among all Christians, of every denomination, especially in seasons of revival of religion, whether exposed or not to the evils of this controversy. The instruction it contains and the spirit which it breathes, cannot be too soon imbibed by all who are now, or shall hereafter become, the friends of the Redeemer. The present circumstances of the church demand it. Christians of every name are professedly engaged in promoting the cause of Christ. Hence they have a common enemy to contend with; and he is now arraying his forces, watching all their movements, and "coming in like a flood." Those of the brotherhood of saints, who, at such a time, are disposed to separate from each other, and engage in controversy respecting the manner in which they have received the badge of their discipleship, are most grievously exposing their common cause to the merited reproaches and successful assaults of their common enemy. To such persons, and to all with whom they may, at any time, have intercourse, this sermon will be found peculiarly serviceable. It is a powerful and *scriptural* appeal to the common sense of common minds, urging, in the true spirit of the gospel, the following REASONS *to dissuade from controversy respecting the* MODE *of baptism.* 1st. THE POINT IN DISPUTE SEEMS NOT TO DESERVE ALL THIS ATTENTION:—for, *Baptism itself* is not of sufficient importance to justify it—and the *mode* is still less important.

No one can read this part of the sermon without feeling that, to engage in this controversy, is to say the least, *small business.* 2d. THERE IS REALLY NO NEED OF THIS CONTROVERSY. This is argued by clearly showing and forcibly illustrating that, it is not necessary to enforce the practice of baptism itself, for *all* practice baptism—nor to accomplish its spiritual purposes, for these may all be secured by any mode whatever—nor has God, by his manner of treating the subject, in his providence or his word, shown it to be one of those points for which we are to contend.

The following paragraph presents a brief view of the manner in which Mr. B. has shown how God, in his word has treated this subject.

"This part of my subject I have been compelled to treat with extreme brevity. But for my own satisfaction I have carefully examined *all* the passages which even allude to the subject; and the investigation has fully convinced me, that the Bible leaves the mode of baptism even *more* undecided than the mode of the Lord's supper. It is impossible, even in a single instance, to determine with absolute certainty in what way the Apostles applied water in baptism. All the circumstances attending the baptisms administered by them;—the choice of a word so indefinite in its meaning to designate the rite;—the very cursory manner in which the sacred writers uniformly treat the subject; all unite to satisfy me that God has designedly left his people, in this as well as its kindred ordinance, to adopt whatever mode their circumstances may render expedient. Why then should we not leave the whole subject just where God seems to have left it?"

The 3d reason is thus expressed—BUT THIS CONTROVERSY, SO FAR FROM DOING ANY GOOD, IS A SOURCE OF MUCH EVIL. Here the appeal is, to facts, to conscience, and to common sense, in regard to its influence on the disputants themselves—on men of the world—on the brotherhood of saints—and on the general interests of religion. It is an appeal which must reach the consciences and affect the hearts of all who do not "seek their own more than the things which are Jesus Christ's." Every such minister of the gospel will, no doubt, be glad to have a copy of this sermon in every family connected with his congregation. It is no plea *for* or *against* any mode of baptism whatever, but its whole design is, to *dissuade from controversy* respecting it.

The following remarks, which close this sermon, exhibit the spirit which pervades the whole.

"I will plead only for peace. I will leave every Christian to choose his own mode of baptism; nor would I breathe a whisper to disturb the quiet and happy repose of his conscience. Were we baptized in different ways? Be it so; but are we not brethren still, and bound to "walk together as heirs of the grace of life?" Yes; we *are* brethren by a thousand tender ties. We worship one God; we trust in the same Saviour; we are sanctified by the same Spirit; we have alike consecrated ourselves by one baptism to the Father, Son, and Holy Ghost; we are enlisted in the service of a common Master; we have access to the same throne of grace; we are cheered in our pilgrimage of sorrow by the same promises; and we both hope, when flesh and heart shall fail us, to pillow our dying head on the same bosom of almighty love, and be borne on angel-wings to those mansions which the Redeemer has gone to prepare for all them that love him. Go then, disciple of Jesus, be baptized as thou wilt, I must claim thee as my brother still. Go where thou thinkest thy Saviour calls thee, and a brother's heart shall go with thee, a brother's prayers follow thee; and whether we meet or not around the table of our Lord on earth, we will still hope to meet in heaven, and there spend an eternity in perfect union and bliss.

"Shall I, then, dwell on such a bone of contention as the bare form of a ceremony? No; I have higher and nobler and more urgent themes. So, my brethren, have you. There is a world for whose salvation you ought to toil. There is a Master in heaven for you to serve. You have each a soul to save, and a heaven to win. There is before you an eternity of joy or wo to engross all your feelings and all your powers. These are the mighty themes that now demand your attention. If, forgetful of these, you have in a single instance begun to dispute respecting a mere mode, I entreat you to cease from sowing discord among brethren. If others think proper to make this a principal topic of conversation with you, I do hope that *you* will feel constrained by higher motives than the mere form of a ceremony to dissuade them from such a subject, and urge them to dwell on the nobler themes of your common Christianity. Have you for a time turned away from these themes? Then must you quickly return, or God will soon manifest his displeasure by withholding from you the special influences of his Spirit. Your Saviour requires your immediate return; the Spirit waits for it; the welfare of Zion demands it; the wants of a perishing world plead for it; eternities of joy or woe, suspended on your instrumentality, call upon you with a voice of seven thunders to engage with greater zeal than ever in promoting the salvation of those around you. In view of such considerations, I ask before the heart searching God, what will you do? Go to your closets, and there pray, and meditate, and strive to imbue your souls with the spirit of Christ, until you are prepared to act as you will wish you had done when the visions of eternity shall burst on your dying eye; when you shall meet your now impenitent friends before the tribunal of your Judge; and when in heaven, forgetting the shibboleths of earth, you shall join your brethren from every church and clime in everlasting hallelujahs to him who died to redeem us all by his own blood."

May the time be hastened, when this spirit shall be imbibed and exhibited, by all who bear the Christian name. M.

For the Boston Recorder.

UNQUIET MEETINGS.

[Concluded.]

The third house of worship at which I attended was very full, and was filled seasonably. As in both the other churches, (with the exceptions *in them* of the circumstances I have mentioned) there was great seriousness and attention. The words of Paul "For I determined not to know any thing among you, save Jesus Christ, and him crucified," formed the text of the preacher; and the spirit of Paul seemed to be in him. I may have appeared to you to have said some things too lightly; yet the seriousness which this discourse and the preacher's manner wrought in me is still at my heart; and I feel—I feel as if I should never wholly lose it. There was no attempt to intimidate his hearers. He was deep and searching, and his manner that of one who was in solemn talk with his fellow men upon eternal things. Would that many of us might feel as I am sure he then felt! All were looking on that man, not as upon a fine orator, (fine as he was to me, because natural and in earnest) but as upon a messenger from their Lord and Master, with a message which concerned their everlasting peace.

Here, again, I was disturbed. Colds are very prevalent, I believe, at this season. I was truly grieved to find so many of my fellow mortals, here, and at the other churches, afflicted by them. I felt particularly for a child in the gallery, about four years old, who had but partially recovered from an exceedingly bad cold. My being a father, and my having seen how seldom children are much injured by violent coughing, prevented my having any fears for the little thing; though it is probable that some less experienced persons in the house thought it near strangulation. The parents of the child may read your paper. I will, therefore, state without fee, how I have treated my children in like cases.

"Father, do let me go to church to-day; I'm sure it can't do me any harm."

"No, my dear, I don't know that it would; but as you would probably have one of your coughing spells if you went out, you might do harm to others by disturbing them in their devotions. I am glad that you wish to go to church; but we must be willing sometimes to give up even so good a thing as that, if there should be danger of disturbing a whole congregation, and preventing the minister's being distinctly heard. Keep yourself warm by the fire, my dear, and see how good an account you can give me of this chapter when I come home; and when you have done that, I will tell you all about the sermon, unless there should be children present, with bad colds as is yours, who should prevent my hearing it, or some of those grown people, who seem to go to church for little other purpose than to cough."

"Why, father, you don't think they are so naughty as to go to church on purpose to cough, do you?"

"Why, no my dear, I don't suppose that to be their *purpose;* but they seem to think or care very little how much they trouble others by their noise. By making some effort I have frequently been able to keep from loud coughing in church. And when I have thought that would not be possible, I have considered it my duty to stay at home and worship."

My children have appeared to understand me on these occasions. Nor have I thought it lessened in them the sense of their duty to God or to their fellow creatures.

I have hinted in this dialogue at what alone troubled me in the last congregation, with the hope that it might draw the attention of others to so prevalent an evil in our churches, and to the very simple mode of curing it.

My purpose has been to point out errors, and not to speak of those things worthy of commendation. When remarks of such a kind come from a disinterested stranger, they are apt to draw more regard than if made by one of those on whom these errors of conduct must daily or weekly bear.

I cannot, however, close without saying how grateful to me was the general deportment of the worshippers. There were few, if any, wandering looks. There was wrapt attention, and that profound stillness (more particularly in the last church) which is something more to us than the mere absence of sound—something which enters our very souls, like an invisible & holy presence—God is in it. This impression was not destroyed by the breaking up of the churches. People did not seem to leave God behind them upon quitting the doors of his temples. There was no nodding, and smiling, and idle complimenting, no prating about visits, nor talking upon business, or the late election. Every one moved homeward, not despondingly, but silently and seriously.—No, not every one. Two or three did not bear themselves as if they had come away with thoughts of eternity and of the preparation of their immortal souls for that state. These few, however, affected me as beings of another and strange kind, and served only to set off the subdued and grave bearing of the rest, and make it more impressive. This seriousness augurs well. It is the power of God upon men. May it spread over multitudes.

Messrs. Editors, as I have before said, if in any part I may have seemed to have trifled, I have not spoken with the heart of a trifler. There is a lightness in our words sometimes which comes from the very depths of our seriousness. And there is now and then in the conduct of others, and in connexion with serious things too, that which it may not be always harmful to show off in a ludicrous way.

A STRANGER.

Boston, Nov. 18, 1828.

From the Vermont Chronicle.

SCHOOLS.

Many, both parents and teachers, have a strange notion, that *religious* considerations would be out of place in a common school; as if religion *could* be out of place any where! And many teachers, who would not pronounce religion to be out of place in school, abstain from serious conversation with their pupils, as out of character for *themselves.* They shrink back from the task, as from a kind of sacrilege, or at least, of gross and manifest hypocricy.

Now, we commend that openness and honesty of character, which avoids hypocricy; and that reverence for serious things, which forbids one to approach them, *while his heart is far from them.* Nor would we dissuade such persons from attempting to be useful as instructers of the young. But we would seriously ask them to consider, whether they are not neglecting an obvious and important duty,—a duty to their employers and their pupils, as well as to themselves and their God. Can they, with a clear conecience, pass through *this winter* with such a deportment, and in such a state of mind, that serious conversation with their pupils would be manifest mockery? Do they not virtually pledge themselves to be such persons, that their influence over those committed to their charge shall be beneficial? They are expected to *govern* their schools. Do they not virtually pledge themselves so to govern, that the influence of their *government* shall be beneficial in after life? And how can this be done, by one whose feelings and deportment are such, that urging upon his charge the motives which ought to govern them in after life, would be a mere burlesque?

Nor is the *present* character of the members of our schools, unimportant. Children and youth, as well as men, should learn to do right, upon right principles. Is not he, then, to whom the management of their doings is in a great measure committed, solemnly bound to make them acquainted with right principles of action?

The influence of a teacher over the character, and therefore, over the temporal and eternal welfare of those committed to his charge, is, of necessity, great; and great, in proportion, is his responsibility. Let him not, therefore, with an unmanly cowardice, shrink back from his duty; but let him see to it, that there remain in *himself,* no moral unfitness for the station, to which the good opinion of his employers has called him.

PRAYER FOR OUR COUNTRY.

Christians of these United States have peculiar reasons for the performance of the duty of supplication to God, for their country. Our religion is designed to flourish and spread under every form of government, and even when trodden down under secular power, to take a deeper root, and occupy a wider extension; but in this land, above all others, it seems to have found a congenial soil, and here we witness its brightest triumphs. Though comparable to the *Vine* on account of its beauty and utility, yet unlike the vine, it needs not the *Oak* of human government to prop its tender branches, and to protect its fruit from the raging tempest. Beautiful in its native simplicity, and strong thro' the invisible support of divine power, it seeks no earthly arm. Instead of being upheld by extraneous power, it becomes itself the sustaining principle of the social compact and of human government. And should the annals of the world ever exhibit the singular phenomenon, of the existence of human government protracted through indefinite ages, its perpetuity will be owing to the *salt* of Christian virtue and morality. Abolish this and our civil fabric is nothing but a ruin. If the independence and integrity of the Union are preserved, the *prayers of Christians* must be mainly instrumental in the preservation. We shall accomplish more by our prayers than by our votes, more by our earnest supplications to God than by our strifes and debates, and animosities with each other, more by referring the case to Heaven, than by contending with the weapons of earth. We allow indeed, that Christians have a right to take a moderate and prudent share in the affairs of civil government, to lend their influence both physical and moral, to its sustentation, and thus comply with the command of scripture, to render unto all their due; but we should remember that this allowance does not extend to the fomenting of faction, and to angry competitions for power.

The spirit of prayer will always rebuke the spirit of contention and of strife. If we pray in the spirit of pious humility for our country, we shall not feel inclined to sacrifice its interests to the ambition and discontent of demagogues. It will seem too dear in our estimation, to be hurled into commotion and rent with discord upon the discussion of an abstract question, or the promotion of individual honor. If we pray that luxury and licentiousness, and all other forms of immorality may be beaten down, and the righteousness which exalteth a nation may be the stability of our times, then shall we become assiduous in opposing vice and in upholding righteousness. If we pray that tyranny and oppression, misrule and anarchy, may be repelled from all our borders, then shall we become firm and vigilant in asserting the principles of independence and good government.

But besides, the influence which our prayers will exert upon our own minds, have we not good reason to believe that they will be heard and answered in heaven? Will not a merciful God regard us with an eye of benignity, and send us deliverance from trouble, and stretch around us the munition of rocks? [*Col. Star.*

From the Columbian Star.

ON THE EXPRESSION "SEEN OF ANGELS."

I beg to offer a few observations upon the words ὠφθη αγγελοις, which occur in that celebrated passage in St. Paul's First Epistle to Timothy, chap. iii. ver. 16, and which are usually translated "seen of Angels." This rendering, although taken by itself it expresses what is true—for certainly Christ was seen of angels—appears to me to make no sense in the connexion in which the words occur, and seems to break the chain of propositions, or series of ideas, that were in the Apostle's mind. His object was to give a short but comprehensive summary of the leading articles of the Christian faith, and to show the foundation on which they rest. With this design he says, "God was manifest in the flesh;" that is, appeared upon earth in human nature. "Justified in, or by, the Spirit;" that is, his claim to Divinity was justified, and his Deity evinced, by the visible descent of the Holy Spirit upon him, when, as man, he was baptized in the river Jordan, and a voice from heaven testified, saying, "This is my beloved Son;" or by the miracles he performed through the Divine Spirit that dwelt in him. (Matt. xii. 28.)

Next follows, according to the usual interpretation, he was "seen of Angels." But is this an article of the Christian faith? or, was Christ's being seen of angels any confirmation of his Divinity, and of the truth of the Gospel? He was seen of angels, it is granted: but was this a circumstance of any importance to us? Thus, in the midst of a grand and solemn statement of the most momentous truths, the Apostle puts in a proposition which, according to the usual interpretation of the words, appears to me to mean nothing. But I am persuaded this is not so; and that the apparent want of force and meaning in the clause is owing to a mistranslation of the word αγγελος, which as every person at all acquainted with Greek knows, signifies simply "a messenger;" and is as much used to denote a human being sent with a message as an angel or messenger from heaven. In the former sense I consider that it ought to be taken in the passage under consideration; and that, instead of "seen of Angels," the rendering should be "seen by messengers;"—that is, after his resurrection he was seen by certain witnesses, appointed to testify this unanswerable proof of his being, as he asserted, the Son of God; and to declare the fact to all the world: by which means he was "preached to the Gentiles."

This interpretation makes the sense of the passage so clear and connected, that I can hardly imagine any objection being made to it; except that there is no mention made of the resurrection: in reply to which, I would refer the reader to Rom. i. 4; 1 Cor. xv. 3—11: also Acts i. 21, and x. 40—42. By consulting these passages, he will find the same train of ideas in the minds of both St. Peter and St. Paul as is here expressed, and the resurrection represented by them as the grand evidence of the truth of our Lord's mission, and a fundamental doctrine of Christianity. *Alpha.*

ADMONITION FROM A DYING FEMALE.

"TELL THEM, FROM ME, NOT TO FOLLOW MY EXAMPLE.

[Furnished by a Clergyman.]

Miss A. was a young lady of reputable standing in one of the towns of New-England. She had been blessed with a tolerable education, was much esteemed by her young friends, and had, in many things, endeared herself to her acquaintances and the society at large. She was a young lady of an unblemished moral reputation, and seemed not far from the kingdom of heaven. She was rising of twenty years of age, and had lived through one or two revivals of religion; but, like many others, delayed the work of repentance till a season, which in her estimation, should be convenient. As a member of a Bible class, she acquitted herself well, and much endeared herself to her teacher. She felt that religion was important, and she meant to make it her business, after becoming settled in life, for she was soon to have been married to a young man of good standing, and of piety.

Under these circumstances, and just upon the dawn of another revival in her native parish, she was taken sick. No fears were entertained of her safety for a number of weeks: she was, indeed, thought to be gaining for some days, until the day before she died, when, suddenly, her disease put on a more terrible and threatening aspect, and it soon became apparent that death was rapidly approaching, and that her dissolution was not very distant. In this situation, I found her on the day of her death. Her prospects, feelings, and preparation for eternity, could only be gathered from the little which she could communicate, between the paroxysms of pain with which she was visited. I found her crying, with almost every breath, "be merciful! God, be merciful! God, be merciful to me, a sinner! Do pray for me, &c." During prayer she was more calm, but as soon as prayer was ended, she began again, and added "do keep praying!" She was urged to go to Jesus Christ, who never turned away any penitent, trembling sinner, who come to him. But she would say "I cannot go to Christ! I know not how to go! It is all dark! and there is nothing before me but a miserable eternity! O how good it would have been for me never to have been born! I am lost, lost forever!" She was asked, if she had any message to send to the young people, as the next day would be the Sabbath. She answered, "Tell them, from me, not to follow my example! and not to put off repentance as I have done! Tell them that a dying bed is an awful place to prepare to die! I feel, I fear, that it cannot be done!" She was asked if she did not believe Christ would have mercy on her, accept her, and give her peace, if she would go to him. She replied, "I do not know whether he would have mercy on me, or not! I feel that it is doubtful whether he will receive me if I go to him!" When urged to make the experiment, she would say, "how can I go to Christ? How can I believe!" Her soul seemed covered with a cloud which nothing could penetrate. There did not appear any thing like malice about her, but a feeling sense of the righteousness of her condemnation, because God had called her so often, and she had rejected. She died on the evening of the same day I visited her, without any apparent alteration, either in her feelings or in her views.

Now, although I might make many reflections from this, which I might deem useful, yet I choose to leave my reader to make his own reflections. My own impression at the time, I remember, was, that for a thousand worlds, I would not be hired to run the hazard of such a death bed! It surely says to all the living,

Be wise to-day, 'tis madness to defer."

[Am. Pastor's Journal.

A LEAP IN THE DARK.

[Furnished by a Clergyman.]

In my pastoral visits, in the town of ——, where I was then residing, I called upon a family, with the father of which, this was my first personal interview. He was a man of interesting appearance, and his countenance was highly expressive of intelligence. His age about 40, and around him clustered the young immortals committed to his care. He was a little indisposed, and was perusing some volume, I suppose, of history. He readily laid it aside, and with much apparent cheerfulness, answered my inquiries concerning his soul. In the course of our conversation, he made the following disclosures, He said, "I cannot receive the Bible as a revelation from God." Why can you not?—"There appears to me not sufficient evidence." Do you find sufficient evidence against it, that you dare reject the Bible? "No, I can neither receive nor reject it." How long have you been in this state? "Several years." And have you examined into the evidence adduced to prove the authenticity of the Bible? "I have searched and read every thing I could find—I have made it a great study; but here I am, in perfect uncertainty." Do you feel happy in your present state? "No, I am a wretched man—I wish I had the consolations of those who can believe the Bible." I said to him, "then it is honestly the case with you, that you doubt whether there ever was such a person as Jesus Christ, or any truth in his words recorded; doubt concerning a future state, a heaven or a hell in the coming world?" "Yes, that is my case, but I can't help it!" "Should you die, sir, this night, where do you think you would go?" He replied, "I must answer you in the words of Gibbon: "It would be taking a leap in the dark." I left the man as I found him, and went away with the impression, his was a hopeless case. About six weeks after, I was called to visit the same man, and found him in very different circumstances. He was on his death-bed, sinking under the power of a fatal disease.—His sentiments and views were also changed no less than his circumstances. I took him by the hand, and asked him what he wished me to do? He replied, "I wish you, sir, to pray with me."—And for what shall I pray? "That I may have repentance, and preparation for death." Do you think, sir, that you are soon to die? "Yes, die I must."—Have you now any doubts concerning the truth of the Bible? "I have no donbts of its truth." Can you rest upon the Saviour? "I have no interest in him." Will you not pray to him? "I cannot; will *you* pray *for me?*"—Can you not repent?—"No, my heart is hard as a stone." Poor man! the honest hour, the trying hour had now come, and his infidelity was gone.—How changed the sentiments! how changed the views of this man, from what they were when I saw him before! *Then,* a frank and acknowledged sceptic; *now,* a convinced, yet impenitent sinner. *Then,* he could not believe in Christ, or revelation, for want of evidence; *now,* his reason is most fully convinced, yet no new evidence has been brought to his mind. Sad hour, indeed, to be convinced of infidelity! I kneeled by his bed and tried to pray that faith and repentance might be given him. After prayer, I talked with him again; but could learn nothing better. The next morning a message came for me: "Mr, —— is dying; will you go ——? I went, but it was too late to do him any good; and I stood and looked upon him, while the spirit took that dreadful "*leap*" into the eternal world. Surely it was "*a leap in the dark!*" "It is a fearful thing to fall into the hands of the living God." [*ib.*

HOME MISSIONS.

For the Boston Recorder.

THE INVALID MISSIONARY AND HIS BIBLE CLASS.

Extract of a Letter from a Missionary.

"I will, in the first place, say a word respecting myself. Being desirous that something might be done to prevent that lamentable declension, which too generally succeeds a revival of religion, I introduced some measures at the commencement of the year for this purpose. Among others, I extended my Bible class meetings into three different parts of the town, after preaching a lecture in each to the young people, hoping to excite some attention among them. Each of these meetings I attended once a fortnight, which, together with other stated meetings, made me three and four, and sometimes five, during the week. This course I pursued till May, with interest to my feelings, though to the injury of my health. The labor, and exposure to night-air, proved too much for my lungs, which had not fully recovered from the effects of similar exertions during the revival in 1826. I was obliged to suspend my Bible meetings, though with great reluctance, as the interest in them was increasing. I am well satisfied that the Bible class system is a means of doing good, of which the minister should eagerly avail himself, so far as practicable.

My people remain steadfast, and interested in the things of the gospel. Yet there is no unusual excitement—though there is a *mellowness* in the congregation which is encouraging. One has lately been added to the church, and one or two are known to be anxious—one of these has been a punctual member of my Bible class. If I know why I wish for the continuance of life and health, it is that I may more effectually benefit the people, and the cause of Christ."

Remarks.—If the labors of the stated pastor, whose field is distinctly marked, and already bro't under cultivation, be arduous—the labors of the missionary are more arduous. If the anxieties and cares of the stated pastor, amid tried friends and wise counsellors are prejudicial to his health and comfort—much more so are the anxieties and cares of the missionary. If solicitude for the support and welfare of his household prey upon the heart of the stated pastor, who has something like "an abiding place," with a people able and willing to support him—much more is the heart of the missionary liable to be preyed upon by the same solicitude, while depending on the precarious charities of thousands.

We are glad that missionaries sometimes speak of themselves. They are often subject to peculiar trials. No man but a missionary can fully understand them. Their labors are commonly matters of experiment. It is a problem yet to be solved, whether in a given spot in the wilderness, "a garden of the Lord" can be walled around, subdued, sowed, and made productive of the fruits of righteousness. In the progress of these labors, there is little support to be derived from the sympathies of Christian friends—little assistance from the prayers and co-operation of experienced and zealous men—little direction and consolation from fathers and brethren in the ministry. And, who that has never felt the depressing influence of feeble health in solitude—who that has never known the anguish of disappointed hopes, unalleviated by the cheering smiles of active fellow laborers, can ever enter the retirement of the missionary's bosom, and examine, in detail, and understand thoroughly, the trials he endures?

But, missionaries there must be—or Zion cannot be enlarged. These trials must be submitted to, or souls must perish.

And, cannot the burdens of the missionary be lightened? If he find little sympathy and few such friends as every preacher of Christ and him crucified needs, on the spot where Providence casts his lot,—may he not be encouraged by the substantial testimonies of sympathy and co-operation from his more distant brethren? Why should he suffer alone? why should he be compelled to deny himself a thousand comforts, all of which would contribute as much to his usefulness as his personal enjoyment, when there is bread enough and to spare, in all the house of his father—in the church of God?

We regard it as the enviable *privilege* of the child of God, in whichsoever of the walks of life he may move, to become a co-worker with the self-denying missionary, by supplying his wants, and encouraging his heart. But—privilege or not—it is *duty*—heaven-binding duty;—the hire of the laborers who are reaping down the fields of Zion, cannot be innocently kept back—their labors and sufferings cannot be unnoticed and unrewarded by their fellow Christians, without incurring the danger of meeting the frown of him, who will one day say to multitudes—"Inasmuch as ye did it not unto the least of these, ye did it not to me."

From the Rev. E. Brainerd, Portsmouth, Scioto Co. Ohio, Oct. 23, 1828.

During the three months of my labors here, nine persons have been added to the communion of this church—eight from the world, and one from a sister church. There is a prospect that others will soon be added. There is in Portsmouth a Sabbath School of about 130 pupils.—This school appears highly interesting, and the people have contributed about $50 to procure a library for it. The church and congregation of Sandy Spring, is about twenty miles distant from Portsmouth, on the Ohio river, opposite to the town of Vanceburg, in Kentucky. In this section of country, there are materials for a good congregation. Since the commencement of my labors here, an interesting Sabbath School has

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been organized, consisting of about 130 pupils, with a prospect of many more. The people have contributed $20,62 cents for a Sabbath school library. This is their first effort of the kind; and there is now some appearance, that God is renewing his work among this people.—Five have been added to the communion of this church since I came among them.—The whole number of communicants is 94. The people have no house of worship, but a very uncomfortable log cabin. There is great need of much missionary labour here. Error abounds. Many deny the Godhead of the Son. Very few religious tracts have ever been circulated here. There is great need of tracts and bibles in this whole field which I now occupy. The ground which I travel over, is nearly forty miles in extent, on the Ohio river. *Home Mis.*

RELIGIOUS INTELLIGENCE.

From the Chr. Mirror.

LATEST FROM THE SANDWICH ISLANDS.

A letter, dated *Oahu, June* 1, 1828, from the Rev. Artemas Bishop, missionary at the Sandwich Islands, has been received in this town, in reply to one addressed to his late wife by a female friend. It communicates the sorrowful fact, that Mrs. Bishop 'departed from this world, and took her upward flight, on the 21st of last February, leaving behind her the most cheering and consoling assurances of her eminent fitness for the change she has made.' Mr. B. is now 'left with two little orphans.'—He has sent a full account of her case to the Board. This trying dispensation has been overruled for the religious interests of the people, in a manner worthy of that God, who,

"Behind a frowning providence,
—hides a smiling face."

Of the calamity, and the mercy, Mr. B. thus speaks—

"The severe affliction which this stroke of Providence has brought upon me, is inexpressible. It is not only the loss of a wife, but such a wife, and in this land of strangers too, where she was my only earthly treasure, and at a time when her labors seemed to be needed more than ever among this people. It was indeed a trying dispensation to us all, and we all feel anew the necessity of girding up our loins to be ready also, when our Lord shall call for us. But the Lord knows what is best, and will not afflict his children beyond what they are able to bear. With his messages of chastisement, he has also sent his comforts and consolations. In this cup of bitterness we have found many sweets, so that we can now say, "It is good for us to be afflicted." God has given proof, that he can carry on his work, [though human helpers fail,] and now at this time there is the most extensive Revival of Religion at Kailua, (the place from which he has removed an efficient laborer,) that has yet been known in these Islands; and that Revival was brought about, in great part, by the very afflictive dispensation, which has filled our hearts with mourning.—Before her death, a very remarkable seriousness had commenced, and when the funeral scenes were over, and her prayers for, and exhortations to her pupils were fresh in their minds,—when they had witnessed her end and saw that it was peace, there was then a general turning unto the Lord. Our houses became crowded daily with such as came solely with the inquiry, "What shall we do to be saved?" and before I left Kailua in April last, the number had increased to 200, and Mr. Thurston wrote me the other day, that the work is still going on gloriously. I may now safely say with confidence, that there is scarcely a prayerless house in that whole village, so generally is the attention of the people there turned to Religion."

Mr. B.'s domestic afflictions have been such for several months, that the most he could do in his missionary work, was to preach on the Sabbath; but while his outward prospects had been gloomy, divine consolations had abounded. At the time of his writing he was on a visit at Oahu, but was expecting to spend the summer in travelling over the waste places of Hawaii, and preaching to those who sit in darkness and the region of the shadow of death.

REVIVAL AT SEA.

Extract of a Letter to one of the Editors of the New-York Observer, dated Oahu, Sandwich Islands, March 10, 1828.

My Dear Brother—From the Isles of the sea, I am allowed again to address you; and I could quickly fill my sheet by the most brief rehearsal of the mercies bestowed upon us by the hand of our Divine Helper, or by a collection of mere references to the causes of our trials. While a multitude of facts crowd upon my mind, which would not fail to interest you should I acquaint you with them, I must deny myself the pleasure of writing the many, and invite your attention to a single one, which, I trust, will not only awaken your interest and afford you pleasure, but call forth your gratitude and praise to God, and thus the communication may redound to his glory. Nay, I would hope that others may be encouraged and refreshed by it, and that many who "go down to the sea in ships and do business in the great waters," may be led to seek and obtain by similar means, the pearl of great price, whose value infinitely exceeds all the gains of commerce and all the merchandize of earth.

The fact which I proposed to mention is, that of a *semi-weekly prayer and conference meeting on board a whale ship both in port and at sea.*

Such a meeting was established on board the ship Enterprize, about six months ago, on the indication of special seriousness in two or three individuals. The Lord was pleased, as we have good reason to believe, to visit them with the influences of his Spirit, and a large portion of the crew had a new song put into their mouths.

I was favored (with two of my brethren last evening) with the opportunity of attending one of their meetings in the harbor of Honolulu. It was, I assure you, a novel scene in this place.

It was in the large and commodious, not to say elegant cabin of the Enterprize, now commanded by Captain Obed Swain, formerly, by Captain Reuben Weeks, and which has always been a *tabu* ship,—a term which you will not find it difficult to understand.

We went off with the first mate, Mr. Stetson, in a boat so deeply laden with passengers, part of the ship's crew who had been on shore on liberty, and several boat-steerers from the Rambler and Sarah, that Mr. S. remarked that he should not like to pursue a whale in that condition but hoped that we were going for a better object. Their usual method is, to open the meeting with a hymn,—then a prayer is offered, and liberty is given for any one to state his feelings, or give advice to his companions, —when a hymn and prayer closes the exercises. Nearly the same order was observed last evening. Mr. Goodrich addressed them from Psa. cxix, 59,60. One of us gave an exhortation; which was followed by very appropriate remarks by Mr. Stetson.—There was a stillness, a solemnity, and a tenderness in the little circle of five and twenty or thirty, which indicated the fulfilment of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." One young man from the Sarah, who had been observed to be in tears, pressed the mate's hand without speaking, as he parted with him, and the mate invited all to attend again on the next Sabbath evening.

The second mate, Charles W. Coffin, told me that they had the happiness to hope that the Captain, (who had been received on probation by the Methodist Church at Nantucket,—who early prohibited profane swearing on board, and has encouraged their attention to religion,) the three mates, the first of whom had once entertained a hope before, four boat-steerers, and five men before the mast, were among those who truly love the Saviour: and though others have gone back, they hope that these will stand firm and persevere to the end. I have conversed with several of them who came to our house as to a *home*, before the ship entered the harbor. Most of them appear to have had pious instruction in the Methodist connexion. They are sober, modest, and apparently reformed; and I hope, truly sincere young men, bound to a better port than this. They have been into port once, at St. Francisco, since the work commenced. They continued their meetings, though grieved to see some draw back. Here they will have their faith and virtue tried, but he that breaks not the bruised reed nor quenches the smoking flax, can uphold their goings. May these, and multitudes besides, receive his blessing, and obtain the crown of life.

With unabated affection, your brother,
H. BINGHAM.

SABBATH SCHOOLS.

From the Sabbath School Treasury.

AN INTERESTING SABBATH SCHOOL.

In a "waste place," in one of our New England States, where the *stated* means of grace have not been enjoyed for nearly fifty years, a Sabbath school was established during the past summer. A providential supply of the pulpit, once a fortnight, during the season, induced them to assemble upon those Sabbaths when they were favored with preaching. The school continued to increase in numbers and interest, until about a fortnight since, when they met for the purpose of dissolving it *for the winter.*

The superintendent of a neighboring school, who had frequently assisted them during the summer, was apprised of their intended dissolution, and to prevent the measure, if possible, he presented himself among them on the very Sabbath which was to have closed their labors. He found not only a willingness, but an *anxious desire* on the part of *all* to continue the school during the winter, and a resolution was formed to that effect—and this superintendent of *another* school says, that, he will, if necessary, make *personal* exertions and sacrifices to accomplish it. But in this visit of mercy he discovered circumstances still more cheering—four teachers and one scholar had become hopeful subjects of grace, while there was an evident seriousness among all the members: some of these teachers, if not all, date their first impressions from the perusal of the *library books.*

It may serve as an encouragement to others, to relate a *fact* respecting this library. Its foundation was laid more than a year since, when it was hoped that a Sabbath school would be established in this "waste place." An individual, in a neighboring town, purchased a small quantity of interesting volumes, and forwarded them, (not unaccompanied by *prayer,*) to one, who, it was supposed, would be actively engaged in the good work. No school, however, was formed at that time, and these books remained untouched for a twelvemonth! But though "cast upon the waters," *this* bread returned, "after many days." Their library is now to be replenished, by a few who have no local interest in the school, and the above mentioned superintendent remarked, that *a good library is the life of a Sabbath School.*

This place has long been a moral desert. Their house of worship will probably be closed every Sabbath during the winter, but it cannot remain so many years, if a Sabbath school be *perseveringly continued.* No! the light dawns once more upon them, and the day is not far distant, when the ordinances of the gospel will have *there,* a firm foundation; and around these will cluster Bible, Missionary, and Tract Societies, and *there,* hearts will vibrate to the notes of joy, which will be wafted over the mountains and valleys of our own extended country, and upon the breezes of the wide oceans which separate us from other lands.

MUTUAL INSTRUCTION IN A SABBATH SCHOOL.

Mr. Editor,—A few weeks since I spent a Sabbath in M—, Mass. The interval between the forenoon and afternoon services, I spent in the Sabbath school. I was delighted with all I saw; but more particularly with a class of young ladies associated together for their own mutual improvement in a knowledge of the word of God.

The members of this class were, as I judged, from eighteen to twenty-five years of age, and as the superintendent informed me, from some of the first families in the place.

Now, Sir, I was much pleased with this plan, and am confident that it has already accomplished much good. Each Sabbath, the class chooses an individual from its own number, who is to act as teacher the next Sabbath. And as they take the same lesson with the rest of the school, this individual is required to attend the teacher's meeting, and bring the instructions there given to the whole class.

In this way these ladies are rapidly preparing themselves to become intelligent, efficient S. S. teachers. They have already done much to give the S. S. a character, which has challenged and received the attention and hearty co-operation of almost the whole town.

Why, Mr. Editor, may not the same plan be adopted in every Sabbath school?

Does not the conscience of each superintendent and friend of S. schools, inquire how this question shall be answered? To assist in this decision, we will give a few facts. In Andover, West Parish, there are more than 70 in the S. S. over 30 years of age. Also a large number in South Parish of the same age. A short time since we were in company with a friend of Sabbath schools from H. in the Western part of Massachusetts, who informed us that although there were not 700 souls in the parish, they had 500 in the Sabbath school.

No individual is too wise or too old (with the use of his senses) to gain instruction from the *Bible.* And we are confident that 6 or 8 individuals, even those 50, 60 or 70 years of age, may acquire more interesting valuable knowledge of the word of God, by spending an hour every Sabbath, for one year, in mutual instruction, than they would acquire alone, in the same time for ten years. Will not all unite with us, in the opinion, that there is no reason why this plan enlarged, may not be adopted in every S. school?—*ib.*

A Sabbath School opened for the Winter.

The following is extracted from a superintendent's letter to the General Agent of the Mass. Sabbath School Union.

Our Sabbath school, for the winter, has opened with the most flattering prospect of success. I can assure you it was not a little encouraging, and gladdening to our hearts, to see more than 200 children and youth, so promptly and joyfully too, I may add, (if cheerful faces and hearty embraces of teachers, are true indications of joyfulness,) return to the delightful duties of our winter Sabbath school.

We might easily fill this number with notices of Sabbath schools, which have resolved to continue their operations through the year.—*ib.*

COMMUNICATIONS.

For the Boston Recorder.

THE GOSPEL A MESSAGE.

Two Tracts at least to every Family.

The two following propositions, we believe, may be sustained by the most conclusive evidence, and will commend themselves to the approbation of every enlightened Christian:

1. *That it is the duty of those who have the Gospel, to* CARRY *and* DELIVER *it to all who have it not.*

2 *That, in the want of other means, it should be carried, without delay, by* TRACTS.

The meaning of the term "*Gospel,*" is *glad tidings, or a joyful message sent*—not a prize long sought by those who knew its worth, till it was found; but a *message, carried and tendered* to men who were ignorant of it, and would never have come after it. The Son of God himself was *sent* from heaven to bring to a lost world the message of salvation, through his own atoning blood. He commissioned *Apostles* [messengers,] and sent them forth to carry and deliver this message to men, multitudes of whom, he forewarned his disciples, must be expected to reject it. "I send you forth," said he to them, "as sheep in the midst of wolves"—but, however dark the prospect might be, He required them to go and deliver the message. This injunction Christ continually urged upon his followers; and repeated, with great emphasis, just before his ascension into heaven; "Go ye into all the world, and *preach the Gospel to every creature.* He that believeth, shall be saved; but he that believeth not, shall be damned." And lest any should possibly so lose sight of the nature of the Gospel, as to suppose this command not binding on all his followers in all ages, He added, as appears in the Gospel by Matthew, "Lo, I am with you *alway, even unto the end of the world.*"

The salvation which the Gospel reveals, is *through faith in Jesus Christ.* "But how," says the Apostle, "shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The primitive Apostles and disciples of Christ, amid persecution and the most appalling obstacles, labored to convey this message to fallen men, as if they felt the import of their Lord's injunction, and knew that the eternal salvation of men depended, under the blessing of the Holy Spirit on their fidelity. Some, in our age, have felt a measure of the same responsibility—we believe it will be felt by all, before the millennial day shall bless our world—*and why should it not now be felt by all?*

Our indifference to this subject, Christian Brethren, does not release us from the responsibility which God has devolved upon us. We know our Master's will; and should well beware, lest, in the day of judgment, we be found to have been guilty of withholding the message of the Gospel from multitudes, to whom, had we been faithful, it might have been communicated.

Christians can now no longer be excused from this duty, because preachers of the Gospel are not to be obtained in sufficient numbers to supply the destitute; nor because they feel themselves incapable of personally communicating to men a knowledge of the way of life. *By Tracts,* the great truths of salvation may, without delay, be conveyed to all who can read. There is no obstacle to their being printed, and means sufficient being furnished to purchase them, and all engaging in their circulation; and God has shown that he is ready abundantly to bless them.

We pray the reader, while contemplating this subject, not to fix his mind merely on the distant destitute; but to think also of those in his own neighborhood, and within the circle of his own personal acquaintance and influence, who enjoy not the Gospel. It is not enough, that our fellow-beings in the midst of us have access to the preaching of the Gospel, and might hear it if they would. We must *carry the message of the Gospel to their firesides, and tender it to every family and soul of them;* and we must do this again and again, till our Christian warfare is ended, or it shall be no longer necessary for one man to say to another, "Know ye the Lord."

We doubt whether any Tract Association or Auxiliary have carried these messages of the Gospel to all in the field of their operations, as thoroughly and faithfully as their duty has required. Many, because they were in high life, or had imbibed the delusions of infidelity and fatal error, or had sunk low in the vice of intemperance, or wilfully refused to present themselves in the house of God to hear the message of the Gospel, have been passed by in the distribution of Tracts; and have scarcely had the invitations of the Gospel presented to them, in any form, more than the distant benighted heathen. Officers and members of Tract Societies have kept their Tracts laid up upon their shelves, and neglected to supply the perishing at their very doors. Are there not many who will rise up in the judgment and say, "If these, our neighbors, and kindred, and friends, had but communicated to us the tidings of salvation through a Redeemer, we would have repented; but they gave us *not so much even as a Tract,* to warn us of our danger and tell us of the way of life."

How long before it shall be told, that *in such a town, or county, or state, two Tracts or more have been placed in every family which was willing to receive them?* How long before this shall be true of the whole United States? The American Tract Society have already sent four faithful men to engage in this work among the 4,000,000 in the Valley of the Mississippi, and another into one of our most destitute southern states; and stand pledged, by the blessing of God and the co-operation of the Christian community, to sustain them all, and still to carry on the work in all the destitute portions of the country. In more favored portions, it must be performed by the voluntary efforts of the friends of Christ; and eternity, and, in many instances, time, there is every reason to believe, will show the most gratifying and blessed results.

Look at the Rev. Drs. Henderson and Paterson among the desolations in the north of Europe. In one parish, where, amid the forms of a corrupted church, the name of Christ was scarcely known, they caused *four hundred copies of the "Great Question Answered,"* written by the excellent Andrew Fuller, to be distributed. The consequence was, that that "Great Question," "*What must I do to be saved?*" was asked by multitudes. Their preacher himself became alarmed. They began to assemble in a large barn, for prayer and the sincere worship of God; and the issue was the *conversion of the parish,* pastor and people, to the vitality of Evangelical religion.

Let such means of grace be used in the towns and villages of our own favored country—let the "Great Question Answered," the "Way to be saved," or some other striking, searching Tracts, be placed in every family—and who can calculate the magnitude of the results which may be expected to follow?

We wish every reader of these lines, especially every Officer or member of an Auxiliary Tract Society, immediately to enter on the work of supplying every family in his own vicinity with Tracts, and thus to set an example, which may be followed throughout all our territories, and may bring down upon unnumbered multitudes in our extended country, the richest spiritual blessings.

ABOLITION OF SLAVERY.

We solicit the special attention of our readers to the following interesting article, in expectation of being able to present the same subject before them next week, in a way that will call for efficient *action.*

ADDRESS FROM THE AMERICAN CONVENTION FOR PROMOTING THE ABOLITION OF SLAVERY, &c. &c.

To the Citizens of the United States:

The American Convention for promoting the Abolition of Slavery, and improving the condition of the African Race, now convened in the city of Baltimore, most respectfully takes the liberty of addressing you on the important subject of the gradual extinction of slavery in the District of Columbia.

It is, doubtless, well understood, by our fellow citizens, generally, that this District is *the property of the nation*—that the laws for the government thereof, emanate from the representatives of the people, in Congress assembled; and that all who are entitled to the elective franchise, in every State of the Union, have an equal right to express their sentiments, and urge the adoption of measures, relative to the abolition of slavery therein.

We are well aware that some will contend for the *legality* of slavery as tolerated in some parts of the United States, and insist that the question of its abolition should be left to the decision of the people of the District, themselves. When we consider that slaves are generally viewed as *property,* this kind of reasoning assumes a specious appearance; yet, it must be borne in mind, that the inhabitants of the District of Columbia, *are not represented in any legislative body;* but that the sovereignty over that particular section of country is vested in the people of the States—and when we reflect that the question has long since been settled, whether a legislative body possesses the right to enact laws for the prohibition or extinction of slavery—that it has, indeed been *acted on,* by several of the State Legislatures, and also by Congress,—we think that no reasonable doubt can be entertained, as to the expediency of the measure, in the present case. It is well known that a very large proportion of the citizens of the United States are inimical to the system of slavery; and it is believed, by many intelligent persons, who are themselves residents of the District of Columbia, that a great majority of the inhabitants thereof are desirous for its total abolition. Viewing the subject in this light, we cannot, for a moment, hesitate in urging your attention to it.

The friends of universal emancipation, in several of the States, viz: North Carolina, Tennessee, Maryland, &c. have, for several years, Memorialized Congress upon this important subject, but as a few comparatively speaking, were thus heard to express their sentiments, little notice has yet been taken of their petitions. At the last session, a memorial, against the perpetuation of the cruel system, was presented to that body, by the people of the district themselves. This memorial was signed by about one thousand of the most respectable portion of the inhabitants among whom were several of the Judges of the District Courts, and even some holders of slaves. Whatever may have been the doubts or scruples, entertained by some of our citizens heretofore, respecting the propriety of urging this subject, upon the attention of the National Legislature, we conceive that there is no longer cause for hesitation, since a very respectable number of the people of the District have, themselves, raised their voice in its favor; and as we have before stated, it is also believed that by far the greater number are favorably disposed toward it.

That the discussion of this question may excite a lively interest, both in and out of Congress, and that, whatever measures may be proposed, for promoting the object in view, will meet with violent opposition from the advocates of slavery we are well aware. All past experience teaches us that this is to be expected. Not only the opponents of emancipation in the south may be expected to throw impediments in our way, but the prejudice against the unfortunate and degraded Africans, and the self-interest of many others, will also be arrayed against us. Yet we would calmly and dispassionately appeal to the good sense of the people of this nation—to those who exercise the sovereign authority in this great Republic—this boasted land of freedom and equal rights—and recommend the serious consideration of this very important subject. We most earnestly beseech them to weigh well the consequences of tolerating, within the limits of this District, a system that has uniformly proved destructive to every nation that long permitted its continuance. But, most especially we would appeal to them as Christians and Philanthropists, and urge them, by all the feelings of humanity and benevolence—by all the ties of social affection, that binds man to his fellow man—by a due regard to the immutable principles of justice, mercy and consistency—and by every desire for the perpetuation of our free institutions, and the peace and happiness of our posterity—to come forth in their might, and exert every moral energy to arrest the march of this gigantic evil, ere it overwhelms us, and precipitates us into the vortex of corruption and despotism.

Not only do we consider the honor of the nation as implicated, by the toleration of slavery in the District of Columbia; but the example has a most deleterious and pernicious effect even upon those whose education and habits have opposed it, when they come within the range of its influence. As a proof of the correctness of this opinion, we need only advert to the conduct of sundry persons who have acted in the capacity of representatives to Congress, from non-slave holding States. We have reason to believe that they have thus, in some instances, become so insensible to the evils of the anti-christian practice, as to disregard the will of their constituents, and join with its advocates in the adoption of measures for its extension and perpetuation.—And we fear that this state of things cannot be remedied until the people of the United States, in general, turn their attention to this subject, and adopt measures for the extinction of the odious system, wheresoever it can be done, consistently with the Constitution of the Republic.

From statements submitted to this convention, we are glad to find that this subject has already arrested the attention of a respectable portion of our fellow citizens, in different parts of the Union. Petitions and memorials, we learn, are preparing in many places for signatures, which will, in due season, be laid before Congress. It is also understood that efforts will soon be made, by some of the members of that body, to effect the great and desirable object. Let, then, all who are sincerely desirous to wipe from our moral escutcheon this crimson stain, come forward at this interesting crisis, and raise their voice in favor of the great principles of universal liberty, & the inalienable rights of man.

Signed, by order, and on behalf of the Convention,
THOMAS SHIPLEY, *Pres. Pro. Tem.*
EDWIN P. D. ATLEE, *Secretary.*
Baltimore, November, 1828.

For the Boston Recorder.

ANDOVER READING ROOM.

The Theological Seminaries of this country are not unfrequently represented, even by intelligent Christians, to be institutions of monastic seclusion, where little is acquired beyond the sacred science to which they are appropriately devoted. The students seem to be regarded more in the character of cloistered monks, than of men of the living world; and as preparing to labor and enjoy within the walls of a library, than to enlighten and bless the active population with which they may hereafter associate. Of the grand and thrilling events transpiring among the nations of men, and in the bosom of their native country, they are by many supposed to be ignorant. And by many others are calumniated as thinking it anti-clerical, anti-orthodox and well nigh impious to *know* any thing of political affairs.

During a recent visit to Andover, I took some pains to inform myself respecting the means of information there enjoyed through the periodical press; and I cannot but think that a simple account of their Reading-Room will at once gratify the religious public, and satisfy all that, although secluded, the young gentlemen are in the very midst of the stirring world.

The room was formerly occupied as the Chapel of the Seminary in which morning and evening prayers were attended, and the public worship of the Sabbath was performed. It is located in the north College, and extends entirely across the building, being of the dimensions of two ordinary rooms; is neatly papered, well furnished with tables, kept warm and is supplied with a few maps. Besides the sloping tables which are covered with newspapers, there are two horizontal ones on which are found occasional sermons, and orations, reports of benevolent societies, specimens and proposals of new publications, atlases, &c. some of which are sent by their authors, some by publishers, and some are placed there by individual students

The papers fixed in due order upon the tables, as the regular periodicals of the Room, I found to be the following:—

[We omit the list of publications, as their number and character are given in the following paragraph. *Eds.*]

Here are *forty-four* weekly, and *twenty-one* monthly and quarterly papers from the principal cities and most important sections of our country, besides *five* of the ablest Reviews in the world, through which the students are constantly receiving information upon every important subject relative to the interests of the United States, and of the human family. Lest any of them should become so deeply engaged in the various knowledge communicated in the Reading Room, and spend there that time which should be given to their more appropriate studies, it is a law, which they have made among themselves, that no person shall be at the Reading Room in the hours of study except in cases of special exigency. It is easy to see that, by means of this collection of papers, general information must be rapidly and universally diffused in the Seminary. If any of the young gentlemen are so absorbed in the acquisition of theological learning, or happen to think collateral, general information so unimportant, as never, or seldom to visit the Reading Room, even they cannot but learn from conversation, from the public exercises of the Seminary, and particularly from the performances before the Rhetorical Society, and the Society of Inquiry, much that is doing abroad in the world. Very few, however, if any, deny themselves the inestimable privileges of the Reading Room. Most of the weekly papers are presented by their several editors, to whom I am told the students have publicly presented their grateful acknowledgments. Others are given by individual students, and the remainder of the weekly, together with all or nearly all of the monthly and quarterly publications, and all the Reviews are procured by a small tax which the proprietors, (comprehending nearly all the students,) impose upon themselves. It is pleasant in looking over the catalogue of publications to witness the liberality with which they are selected, about one half of the number being political, literary and scientific, and one half religious. The object is to obtain *general* and *universal information;* hence there is no regard to sect, or party; the selection is made of those papers which are deemed adequate representatives of the religious denomination, or political party whose cause they advocate. The writings of Presbyterians, Congregationalists, Baptists, Methodists, and Unitarians are valued and read, as sources of information, with equal interest. The manufacturing, and the agricultural districts, the advocates of slavery and its opponents, the friends and the opposers of the administration have equal opportunity to unfold their sentiments and defend their respective views, and are heard with attention.

Of the provision made at other Theological Seminaries for the diffusion of general information, I cannot speak particularly, but know it in some of them to be good; and should be gratified to see before the public a full statement from each. At Andover the Reading Room is, at least, respectable, and must be highly useful; and will no doubt be enlarged as the circumstances of the Seminary may demand.
Dec. 2, 1828. E. H.

BOSTON RECORDER.

THURSDAY, DECEMBER 18, 1828.

CHURCH CONFERENCES.

The following paragraphs are from the editorial department of the Connecticut Observer, dated Nov. 3d. Much later than we intended, we shall now offer a few remarks in reply to them.

"In noticing the report of the Middlesex Consociation, the Editors of the Recorder and Telegraph remark:—"We apprehend that the arrangement respecting Conferences of Churches, which is adopted in Connecticut, will not be found in practice so judicious and profitable, as the original plan which is pursued in the eastern part of New England."

"There are two or three different kinds of Church Conferences held in Connecticut. One composed of delegates from the churches; another composed of the pastors and delegates of the churches, within a given district. Whether the Editors of the Recorder intend their remark to extend to both, we do not know. The Conference of the Churches in the eastern part of New England are undoubtedly of great utility,—and suited to the situation of the churches in that region. But we believe the system of Consociations which was long ago adopted in Connecticut, has not been extended thither. Much of the business which comes before their Conferences, if we understand the subject, comes before the Consociations in this State. A difference in the regular and established Ecclesiastical Polity of the churches, in the two sections, may render a difference in the occasional Conferences of the Churches, desirable. Those in this State promise much to the cause of religion, and any suggestions tending to their improvement are acceptable. In our Ecclesiastical Polity, it is not necessary for the Conferences to attend to the ordinary concerns of the churches; consequently, it has been their great aim to promote a spirit of harmony and fervent piety in the places visited. Perhaps something more might be done by them, to excite a spirit of liberality towards the great objects of benevolence, if it should be thought expedient to bring these objects more particularly within the designs of the Conferences."

Our first explanation is, that our original remark quoted by the Observer had reference to those Conferences in Connecticut, which are composed solely of delegates from the churches. If we are correctly informed, the private brethren who go as delegates on these occasions conduct all the religious meetings, give the narratives and the exhortations, and lead in the devotional exercises; while the ministers of the place and towns adjacent often attend as spectators. These meetings we understand are public, and numerous, and attended sometimes by crowded assemblies. We have just cast our eye upon an account of one Conference, where "the delegates were about 90 in number, representing upwards of 50 churches;" and these conducted all the public meetings of the week. Now our fear is, that this plan will be found to advance the lay brethren of the churches into situations for which scarcely one in a thousand is qualified. We fear that uninformed but zealous Christians, especially new converts, will ere long fall into such indiscretions and extravagancies, as will be injurious to the cause of vital and practical religion. We shall not be suspected of a wish to abridge the liberties of private brethren. Our pages, particularly of late, bear witness, that we are strenuous advocates for their active co-operation in every good word and work, *within their sphere.* But we do seriously apprehend, that the plan here referred to will be found eventually, to be unprofitable and injudicious.

Our respected brother Editor labors under a great mistake, when he supposes that our eastern (Maine) Conferences have any thing to do with church order and discipline. They have what is called a 'business meeting,' to distinguish it from that for exercises strictly religious. But it has no concern with the ecclesiastical polity of the churches. The constitution, by which the Conference and all its constituent churches are bound, expressly disclaims and prohibits all authority in matters of discipline and faith. With this *negative* account of them, we are now obliged to stop. We shall soon resume the topic at some length; which we do the more readily, as we are convinced that the system as practised in Maine, is not well understood, either in Connecticut or Massachusetts. We attended two meetings last week in our own state, both of which showed that the Conference plan is not fully appreciated, and that the real Conference spirit is yet scarcely imbibed among us.

SUFFOLK CONFERENCE.

The Suffolk Conference of Churches held a semi-annual meeting in this city on the 11th inst. Rev. Mr. Warner, of Medford, was Moderator. The Conference embraces 21 churches; which were all represented, except the Evangelical church in Chelsea and the 1st in Dedham. The admissions to the several churches since the last meeting, were reported as follows. Charlestown, 11; Medford, Cambridge, & Cambridge-port, none; Waltham, 10; Needham, 2; Walpole, 5; S. Dedham, none; 2d Newton, 11 (within this year;) 1st Newton, 15 (since May;) Brighton, 21; S. Boston, 25 (since Jan. 1;) Pine Street, 17; Union, 34; Old South, 29; Park Street, 28; Green Street, 18; Hanover, 20; Salem, 28. Statements were made by the respective preachers at the Seamen's Meeting, the State Prison and the Mission House at West Boston. Throughout the Conference, very few churches reported any very special effusions of the Spirit at this time. Some of those in this city are the most favored in this respect, and in several instances special visitation of the church members has recently been blessed to produce new quickening in divine things. The usual reports were made respecting religious meetings, benevolent societies, Sabbath schools and Bible classes; which manifested that these have a steady and increasing interest in the hearts of Christians.

Five other Conferences were represented in this meeting; viz. Norfolk, Essex South, Middlesex South, Harmony and Old Colony. Norfolk has 18 churches, all supplied with pastors. Essex S. has 12 or 13, all supplied. Middlesex S. 7 churches, 1 destitute. Harmony 12 or 13, all supplied but the new church in Mendon. Old Colony 16, of which 4 are destitute. Throughout these five Conferences *no present Revival* was reported, except at Natick in the Middlesex South, where there has been a gradual and silent work for more than two years.

OLD COLONY CONFERENCE.

This Conference of Churches met at Plympton, on Tuesday Dec. 9th, and had a full attendance of the members.—There were some visiting brethren present, but no delegates from other Conferences. This Conference consists of 16 churches, 12 of which have pastors, and 4 are destitute.—One pastor has been settled since the last meeting, Rev. Plummer Chase, Carver. The reports on the state of religion from the several churches, were truly afflicting. Several of them are witnessing and rejoicing in the fruits of former seasons of refreshing; but during the past six months, they have not enjoyed a single revival. The aggregate of hopeful conversions known and reported, was about 12; the admissions to all the churches, 11. The churches generally are in a state of internal peace, and no peculiar declension is manifested. But it is much to be lamented, that they are not breaking forth on the right hand and on the left, and gathering in multitudes of wandering souls.

DUTIES OF FEMALES.

We have received the following question from a correspondent, with a request for "a candid discussion and answer" through our columns.

"Is it the duty of pious females to lead in prayer in their *Charitable Society meetings,* in the presence of *impenitent* members?"

We remark in reply, that Charitable or Benevolent societies should not be confined to members of the church. The practice is to admit others, and solicit their contributions and efforts for the various objects of beneficence. While such persons are members, they must have an equal right to attend the meetings; and it is highly important they should. We hold it highly proper also, that the meetings of such Societies should be accompanied with prayer; and those prayers must be offered in many instances by the members themselves, because neither the pastor nor brethren can always be present.

It follows, therefore, that Christian females must pray in the presence of the impenitent members; and we perceive no reason why they should not. Those members will almost always be such, as regard religious exercises with reverence, and conduct with propriety in such situations; there would therefore be little danger of any injurious effect upon their minds, and probably this course would have a salutary influence. Female Christians in this instance, are placed in a situation similar to mothers and female teachers. There can be no question but *these* should pray with their children and pupils, and for the time being, those who voluntarily attend the Society's meetings, are under the guidance of the officers. At least, the meeting is not public, and is confined to the female sex; so that a female who goes with them to the mercy-seat is not chargeable with arrogance or display. Ladies feel no restraint, that hinders their taking a part in conversation, even in larger circles and more mingled assemblies. And why should prayer be excluded, where every thing else is admitted?

MAILS ON THE SABBATH.

The Christian Community seem to be awaking to the evil of transporting and opening the mails on the Lord's Day, and petitions are receiving signatures in various parts of the country, praying Congress to interpose the authority of law upon the subject. We have observed notices of this proceeding in the papers of Albany, Hartford, New York, Brandon, (Vermont,) and some others. Something also is doing in this city, occasioned we believe by a circular from New-York, signed by ten of the principal men of that city, where unexpected success attends the application for names, and about two hundred persons are engaged in applying for more. We would copy one of the Memorials which we have seen, to aid our readers in procuring subscribers;—a work to which we trust a sufficient number in every town will be ready to devote themselves at once. But a Memorial will go out this week from Boston, in all directions, prepared in a more convenient form for signatures than it could be in a newspaper. Besides, it is not material that the petitions should be copies of each other. Any minister of the gospel, or any Christian of good education, can draft one for himself and his townsmen. All that is essential is that we petition Congress to amend the laws regulating the Post Office Department, so as to prevent the transportation and opening of Mails, and the delivery of Letters, Newspapers, and Packages, on the day which is almost universally acknowledged in our country as the Christian Sabbath.

We lift our feeble voice, to solicit earnest and immediate attention to this subject; to ask that a petition may be prepared in every town, and sent by mail to some member of Congress at Washington, with as little delay as possible, bearing the name of the town and state.—Is there hope of success? Undoubtedly there is, if all the friends of the Sabbath will *speak;* for Congress is ready to obey the dictates of public opinion, when it is made distinctly known.

CASCO BAY MISSION.

In Casco Bay, near Portland, are a large number of Islands, containing a scattered population. The religious instruction of this people has been heretofore much neglected, except occasional lectures of Congregational and Baptist ministers, and a meeting held by a Methodist with some constancy for several years. The destitute condition of these islanders came under the deliberate and prayerful consideration of the Second and Third Congregational Churches of Portland, and issued in the adoption and execution of systematic measures, under the superintendence of a joint Committee of both Churches, for their religious instruction. The Christian Mirror contains the report which that Committee have made of their operations, from which this notice is abridged.

Mr. James Carruthers, [a pious man from Scotland, who was licensed in Maine not long since though advanced in life, the father of Mr. C. once a missionary to Russia in Europe,] was first employed in this field, about the first of October 1827, and engaged by the Committee on the 9th of Dec. Although, on his first visiting the islands, he found a few praying souls, who gave him a cordial reception, & co-operated with him by their prayers and influence, yet the general aspect of things was most discouraging and heart-rending.—But within two months he visited most of the islands in the Bay, and an unction from the Holy One evidently accompanied him. In almost every island and neighborhood some individuals were awakened to a sense of their guilt and danger, and began to inquire what they should do to be saved.

Mr. Carruthers continued his labors on the islands from Dec. 7, 1827, to Sept. 15th, 1828, including a period of 41 weeks, during which time he visited 22 islands, embracing a population of about 1000 souls, nearly all of whom he saw, and a great part of whom he conversed with personally on the concerns of their souls. He preached on an average about 6 times a week, visited schools, and instituted a Sabbath School. Ere long the work assumed the character of a Revival; and the Great Head of the church has continued to own and bless his labors, up to the time that he left the islands, and in the judgment of charity, from sixty to eighty individuals on these islands of the sea, are now rejoicing in Christ.

In August, the Committee engaged the Rev. Mr. Chapin, of Pownal, to visit the Islands, and judge of the expediency of organizing a Congregational church on Great Chebeague. Accordingly, an exchange was effected between Mr. Carruthers and Mr. Chapin for two Sabbaths. At the expiration of this period, Mr. Chapin reported, that in his opinion the *immediate* adoption of the measure was inexpedient.

Meantime, the labors of Mr. Carruthers were blessed at Pownal, where Mr. Chapin left him during a few weeks' further absence which he then contemplated. The excitement continued, and Mr. Carruthers is still aiding Mr. Chapin in the work there. The Committee, however, deem it desirable that the mission to the Islands should soon be resumed. Here are about 1000 inhabitants whose location, though disadvantageous, still renders possible, in moderate weather, the enjoyment of the privileges of the ministration of the Gospel, under one missionary. From the embarrassments incident to their situation, they will probably never regularly enjoy the means of grace without the aid of benevolent missionary efforts. About 150 of these inhabitants are indulging the hope that they are Christians. Many of these have embraced this hope within the last year, and are now, and without aid must remain as sheep having no shepherd. And still a large proportion of the people there, are without hope and without God in the world.

RULERS AND YOUNG MEN.

We have received a circular, addressed to Christians of all denominations throughout the United States, who love to "pray for the peace of Jerusalem," commending these two classes to their notice. The writers "believe there has long been, and still is a lamentable deficiency of Christian feeling and of prayer, in relation to the public concerns of our nation, our Rulers, and our Young Men."—Our first thought was, why should these two classes be united together, and singled out for special prayer? But the reason is obvious on a *little* reflection; for are not our Young Men soon to be our Rulers, and control the destinies of our country? Will not their character as governors be formed in the greenness of their youth; and may not *prayer* have much to do in that formation?—After adducing considerations to enforce the duty the writers add:—

"Hoping that all who love our Lord Jesus Christ in sincerity, and who have any real regard for their country, feeling an unity of spirit with us on this subject, will also cordially unite in setting apart a portion of their time, and consecrating it to *special prayer to God, for his blessing on our Rulers, and on the young men of our country.*

"Should you, brethren, upon a prayerful consideration of this subject, enter into our views; we would respectfully propose the *first Thursday in January*, and the *Fourth day of July*, in each year, to be set apart (according as each Church may find most convenient and suitable to its circumstances,) for the purpose above mentioned. And we do affectionately entreat all Christians, of every name and denomination, to assemble in their respective places of prayer, on those days, and unite with us, in imploring the blessing of God upon our National and State Rulers, and upon the youth of our land; that they may all, both at the present time, and ever hereafter, be the real and cordial friends of our Lord Jesus Christ; that our Rulers may always "be just men, ruling in the fear of God;" that our young men may be made worthy to come forward, in the strength of the God of Israel, and fill *their* places; and that so, our beloved country may enjoy the continued smiles of Providence, and we, becoming, through grace, "that happy people, whose God is the Lord," may be blessed with the uninterrupted and unmarred possession of the inheritance of our forefathers."

The writers request the Editors of Religious and other papers, to copy the circular into their columns.

TRACTS IN PITTSBURGH.

We perceive by the Spectator, that the Rev. Mr. Eastman has arrived at Pittsburgh, where he addressed the P. Aux. Tract Society, on the evening of Dec. 2d, "on the necessity of its making a vigorous effort to raise a special fund for increasing its own depository, and to assist in establishing auxiliaries through the adjacent country." Addresses were also made by several others; and the Society resolved to take nine counties under its charge, and to establish an auxiliary in every inhabited township, or in every congregation where it is practicable, previous to Jan. 1, 1830. It was also resolved immediately to set about raising the sum of $500 for this object. Mr. Wright, another agent of the Am. Society who went out with Mr. Eastman, addressed the meeting. He appears to be destined at present to labor in forming auxiliaries upon this ground, with the aid of agents appointed by the Pittsburgh Society. This seems to be an auspicious commencement of these specific operations in the Valley of the Mississippi. Many Christians in New-England will be eager to trace the future progress of an Agent, whom they have often greeted among themselves while engaged here in the same work.

SABBATH SCHOOLS IN THE WEST.

The Luminary contains an account of a meeting of the Friends of Sabbath Schools, held in Lexington, Ky. at which President Woods presided, and Rev. O. S. Hinckley was Secretary. Mr. G. S. Wilson, agent of the American S. S. Union, addressed the meeting. He said, it was an astonishing and affecting fact, that in the *Western States*, embracing a population of more than *four millions*, only about *twenty thousand* children are receiving the benefits of S. School instruction,—*a number less than half as great as were embraced in a single society, in the centre of the State of New York.* He then stated to the meeting, a proposition from the American Union, to establish at Cincinnati, in Ohio, a *General Agency*, for taking the superintendence and extending the influence of Sabbath Schools in the Western Country; and that the design of this meeting was to take an expression of the public sentiment of Lexington in regard to the proposed object.

His proposed plan of operation received the unanimous and warm approbation of the meeting. Several other addresses were made, one of which was by the Rev. Dr. Blythe. It is pleasing to see these indications of mercy for *the West*, in the simultaneous and expansive efforts of the General Tract and Sabbath School Societies, in connexion with Home Missions.

DECISION OF THE FEDERAL COURT.

Extracts of a letter from a gentleman of the first respectability, in Raleigh, N. C. to the Editor of the Richmond Visitor, dated November 27, 1828.

The Federal court has just closed its session in this city. This suit so long pending, and which has excited so much interest, Whitaker* vs. Freeman,† has at length been decided. The defendant, disappointed in his advocate, plead his own cause. This he did in a manner that reflects the highest credit on his talents; while the evidence adduced, I am happy to say, left no doubt on the minds of the intelligent and candid, as to the perfect purity, integrity and uprightness of the defendant. The cause of this suit, it appears, was a letter written by the defendant, in the course of correspondence, with a gentleman in this place. The letter was written in reply to inquiries made respecting two men, who were then, in this state, in the character of preachers. The writer stated what reports were in common circulation respecting them, and his views of their standing. Here ended all his agency in the matter. That such reports had been long and extensively circulated and believed, was proved on the trial, beyond the possibility of doubt. I might enlarge on the testimony, but the whole will probably be soon laid before the public.

Never did I witness more universal sympathy or deeper interest than was manifested on the occasion, in behalf of the defendant. The verdict excited the surprise, regret, and I may say, the indignation of every considerate and disinterested individual present. As evidence of this, it is sufficient to add that gentlemen of the highest standing at the bar; men of the first intelligence filling the most important offices in the State; Clergymen of all denominations in the City; private citizens and strangers of distinction have united in tendering to the defendant an assurance in writing of their undiminished esteem and confidence and an expression of their sympathy and cordial good wishes.

The unexpected issue of this suit is attributed to the industrious efforts which were made to give it a sectarian character, and the strong appeals made to the feelings on that score.

* Formerly of New-Bedford, and other places in Massachusetts.

† Rev. Federick Freeman, of Plymouth, Ms.

LECTURES ON PALESTINE.

Mr. Joseph W. Ingraham, of this city, proposes soon to commence his Lectures on Palestine, for the benefit of Sunday School Teachers, members of Bible Classes, and others engaged in the study of the Scriptures. It will be recollected that Mr. Ingraham is the Editor of the elegant Map of Palestine, some time since noticed in our paper; and having made Sacred Geography his study for several years, it may be expected that his Lectures will command attention. We hope and expect, that many of these several classes will avail themselves of this opportunity for acquiring a more perfect knowledge of the historical scriptures, and that the benefit will thus be difused through all the Sabbath Schools of the city.

Names for tickets may be left at the S. S. Depository, Federal Street.

Lectures on Palestine.—I learn with pleasure, that Mr. Ingraham, who has lately published a most valuable map of Palestine, proposes also to deliver a course of Lectures on the geography of that "honey flowing land." The terms to teachers of Sabbath Schools are one dollar, provided as many tickets are taken as there are teachers in the schools respectively. Would it not be well if tickets should be furnished the teachers gratuitously, by the associations which support the schools, as a slight acknowledgement of their laborious and self-denying services? I only add, that after having travelled with the lecturer (to borrow his own quotation, so passing sweet,) through that land, "over whose acres walked those blessed feet, which eighteen hundred years ago were nailed, for our advantage, to the bitter cross,"—they will be furnished with new means of interesting their pupils in the all important events which there transpired.—*Com.* Hermon.

WOBURN ACADEMY.

On Wednesday, the 3d inst. the Academy in Woburn was opened, and the handsome edifice dedicated by appropriate services, commencing by an anthem.—The dedicatory prayer was made by Rev. Mr. Bennett; an appropriate address was delivered by Rev. Dr. Fay, of Charlestown, in which he gave a concise account of the original design in the establishment of the Institution; last prayer by Rev. Mr. Mallory; an anthem concluded the services. It is intended by the Trustees, and the Preceptor, that nothing on their part shall be wanting, to make this Institution equal to any in our highly favoured land; especially for instruction in such branches of education as may qualify for active business, as well as in sound literature, and the moral and religious cultivation of the mind.—Instead of a gymnastic establishment, it is contemplated that the students shall have a far more healthful and useful exercise, by occupying a small portion of their time in labor, either in a garden, (there being several acres of land attached to the Institution for that purpose,) or at some mechanical work in a shop already provided. [*Communicated.*

NEW PUBLICATIONS.

The Christian Spectator, for Dec. 1828, contains—*Rel. Communications:* Investigation of the usus loquendi of Scripture relative to Spiritual creation. Remarks on Rom. v. 14, Memoir of Enoch Perkins, Esq. State of the question respecting Holy Time.—*Mis. Com.:* Defects in public speaking, their causes and their remedy. Antipas' Reply to the Strictures of B.—*Theol. Collections:* Stillingfleet on the Divine Right of Forms of Church Government. Extracts from Andrew Cant.—*Reviews:* Letters to Dr. Channing, on the existence and Agency of Fallen Spirits, by Canonicus. Spicer's Exposition of a part of the Sixth of Romans.

An Address on the Use of Ardent Spirits, before the Society for the Promotion of Temperance, Aug. 26, 1828, at Newport, N. H. By Hubbard Newton, Esq. Occasionally, the author of this Address uses extravagant language, or recommends a measure which we are not prepared to adopt. But it is an able production, and will be useful. He seizes the monster with a strong hand, and we mistake if he does not tremble in the grasp.

RELIGIOUS SUMMARY.

REVIVALS.

In Ohio, Kentucky and Indiana.—The Luminary contains notices of a revival in Hillsborough, Ohio, where between 40 and 50 persons had been added to the Presbyterian church, and about 30 to the Methodist. Also interesting attention to religion in Bethesda Church, Greenup county, and Smyrna, Mason county, both in Kentucky. Also in Vincennes, Indiana, 62 persons have been added to the Presbyterian church since the first part of June, under the labors of the Rev. Mr. Alexander.

At Little West Fork, Ten.—55 persons have been added to the Baptist church, during a season of revival; and about half that number have joined other churches, who were fruits of the same work. *Bap. Recorder.*

In Kentucky.—Revivals, or considerable accessions to the churches, have taken place in Bloomfield, Little Union, Cox's Creek, Bardstown, Mill Creek, New-Castle, Shelbyville and Taylorsville. Considerably upwards of 11,000 persons have been added to the Baptist churches in Kentucky the present year; 10,000 to the Methodist Society; 3,300 to the Presbyterians. *ib.*

The Orange Presbytery, whose *method* in doing business is commendable, took up almost every good work at their late meeting. The General Sabbath Union received special attention. Inquiry was made to ascertain whether any of the church members are allowed to become public paupers; there were none. It was also resolved, That each minister and church session be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the partonage of the church as candidates for the gospel ministry, and recommend such young men to the Presbytery within whose bounds they are found; or to some Education Society.

New Mariner's Church, New-York.—The Society for promoting the Gospel among seamen in the Port of New-York, are taking measures for erecting another Mariner's Church. That in Roosevelt street was built, we understand at an expense of about $16,000, raised principally by subscription. The debt has been paid, the church is now always well filled, and its prospects are bright and cheering. Another church, located according to the plan of the Directors, on the West side of the City, would in the opinion of those who are competent to judge of such things, be filled as soon as opened for worship. It cannot, therefore, be too speedily accomplished.—*Journ. of Com. abr.*

African S. Schools.—The S. S. Treasury contains extracts of letters from a friend in Maine, mentioning that he had established two African Classes in two different villages, which gave great promise of being useful. Some colored people came 6 miles to attend them. The Treasury remarks that this class of persons are generally more ready to receive this kind of instruction than whites; that they frequently make greater progress in understanding revealed truth; and that they are far more grateful.

The Rev. William Torrey writes from Buenos Ayres, that the field of labor in respect to Tract circulation in that vicinity, "knows no other limit than what arises from want of Tracts, or want of hands to circulate them."

Honorable Munificence.—We learn that Elisha Lee, Esq. of Sheffield, Mass. from the avails of lands to be sold as soon as practicable, has determined to make the following donations; and has signified the same to the Societies concerned:

To the American Education Society, for a permanent Scholarship,	$1000
American Board of Foreign Missions,	600
American Home Missionary Society,	600
American Bible Society,	400
American Tract Society,	400
Total,	$3000

He wishes to see these purposes accomplished *while he lives.*—N. Y. Observer.

A Lady has become responsible for another fiftieth part of the $50,000 fund, for the Union Theological Seminary.

Home Missionary Society.—We are happily disappointed to find that the citizens of Rochester have given a larger amount to the funds of this Society than last year. *Rochester Obs.*

Foreign Missions in Albany.—A writer in the Albany Christian Register says, that "nothing, absolutely nothing" is doing in Albany to aid the American Board of Commissioners for Foreign Missions. "There is not a single Foreign Mission 'Association' in the city."

Fair to promote Theological Education.—By a Winchester paper we observe with pleasure that the Ladies of that place were intending to dispose of the effects of their industry at a public fair to be held on Saturhay last for the laudable purpose of aiding pious and indigent young men in their studies preparatory to the Gospel Ministry at the Theological Seminary of the Protestant Episcopal Church, near Alexandria.—*Vis. & Tel.*

ORDINATIONS, &c.

On the 3d inst. Rev. F. Griswold was installed as pastor of the Congregational Church and Society at South Hadley Canal. Introductory Prayer by Rev. Mr. Phenix, of Springfield; Sermon by Professor Hitchcock, of Amherst College; Installing Prayer by Rev. Dr. Osgood, of Springfield; Chage by Rev. Dr. Woodbridge, of Hadley; Fellowship of the Churches by Rev. Mr. Boies, of South Hadley; Concluding Prayer by Rev. Mr. Wright, of Ludlow.

Bristol County Conference.

The Bristol County Conference of Churches will meet at the Rev. Mr. Maltby's, Taunton, on the last day of this month, at 2 o'clock, P. M. A punctual attendance is earnestly requested.

SECULAR SUMMARY.

FOREIGN.

Russia and Turkey.—Recent accounts are in favor of the Russians, and contradict former reports of their ill success. It admits of no doubt that Varna surrendered to the Russians between the 7th & 11th of October. A small force entered through a breach, and penetrated to the centre of the town. They retired with the loss of 80 killed and 300 wounded; but had produced such an alarm, that Jussuf Pacha surrendered at once. The Capitan Pacha, with a few followers, fled to the citidal; but they were afterwards made prisoners.—The Russian bulletins represent their forces engaged in operations against Shumla, as late as Oct. 3d.

There was a battle, on the 4th of October, in Little Wallachia, between the forces of the Russian General Laugeron and the Seraskier of Widdin. The loss of the Turks was some thousands killed and 600 prisoners. Among the former was the Pacha of Albania. The Russians lost nearly 600 killed and wounded. This splendid victory ensures the tranquillity of Little Wallachia, and hinders the execution of the Seraskier's plan to lay waste that province, and cut off its communication with the Russian corps destined for its defence.

A letter, received at Lloyd's, London, from Smyrna, states that the Porte had consented to arrange, with three of the Allied Powers, the affairs of Greece, but refused to treat with Russia.

The last accounts from the French army in the Morea represented it as sickly, and that there were 371 in the hospitals.

Sixty or eighty clerks, in the Arrival Department of the Paris Post Office, have been suddenly arrested, and had their private papers taken from them for examination.

The Catholics.—Popular opposition to the Catholics has again arisen in England, interfering with the liberal views of the Administration. The Irish are as easily excited as the English—and thus new clouds are raised, when the firmament had become nearly clear. *Pal.*

Symptoms of Civilization.—A Havre paper mentions that a young African Prince had arrived at that place, who was captured on board a slave-ship, having with him fifty negroes on his own private account, that he intended to sell in an American Market, and apply the proceeds to paying for his education in France.

Mexico.—The President of Mexico by his proclamation dated Oct. 25, 1828, declares that the government had received information from various authentic sources, of a design of Spain for reconquering Mexico, and that preparations were making at Havana for an attack on the republic. He exhorts the citizens to unity, declaring that their intestine divisions have emboldened their enemies.

The Peruvian Government had issued a proclamation under date of 9th September, declaring the ports of Colombia between the latitudes of nine degrees north and three degrees six minutes south, to be in a state of blockade, to take effect in eight months for vessels from Europe, the United States and Africa; four months from Mexico, Brazil and Buenos Ayres, and two months from Chili, and Central America.

The Baltimore Chronicle contains copious translations from Lima papers—among them, the Proclamation of the President of the Republic of Peru, exhorting the people to oppose Bolivar. The Proclamation of Bolivar is considered as a declaration of War against Peru.

A Havre paper gives a report that two transports of the third convoy for the Morea have been captured by Barbary cruizers.

The Mexican brig Gen. Figuera, with a cargo valued at $100,000, has been captured by a Spanish privateer on its way to Lima.

DOMESTIC.

TWENTIETH CONGRESS.—Second Session.

In both Houses,—*Dec. 1 to 8.*

The Standing Committees have been appointed—the President's Message referred to appropriate committees—numerous petitions presented—various subjects introduced by the members in the way of resolutions or otherwise—and arrangements made, we trust, for the despatch of business. There is a bill before the House, for organizing the Territorial government of Huron.

In Senate.

A bill is introduced for the preservation and repair of the Cumberland; another member proposes to extend the road. It has already cost a million and a half, and is nigh to ruin for want of repairs.

In the House.

Rev. Reuben Post was chosen Chaplain. He had 97 votes, and Rev. J. N. Danforth 73.—A resolution to inquire into the expediency of reducing the duty on Molasses and Salt, was negatived; 35 to 102. This vote, however, is not considered as showing an indisposition to renew the discussion of the Tariff, at a proper time.—The report of the Secretary of War, made to the House near the close of the last Session of Congress, on the claims of the State of Massachusetts, for the services of Militia in the late war with Great Britain, and which was not acted upon, together with the accompanying documents, were ordered to be printed. No *finished* business is yet reported.

Another Indian War.—A letter from Cantonment Leavenworth (Missouri) of Nov. 4th, says.—"The Grand Pawnees and Pawnee Loups, consisting of 1500 warriors, had gone *en masse*, on a war excursion against the whites; and that their attention would be directed principally to the Santa Fe road, to intercept our traders—and should they fail in this, to all on the frontier settlements on Arkansas and Red River, having declared their determination to scalp all white men with whom they meet."—The Pawnees inhabit the plains of the Arkansas, and are divided into three bands.—They are a strong athletic race of men, but destitute of true courage.—When united they can bring into the field several thousand warriors.

It is stated that the losses, in collecting the imports in Boston, since the establishment of the General Government (40 years) have only amounted to one tenth of one per cent.

The President has recognised Thomas Searle as Consul of the Free Hanseatic City and Republic of Bremen, for the port of Boston.

Governor of Virginia.—William B. Giles was re-elected Governor of Virginia on the 6th inst. by a large majority in the Legislature of that State. At the close of the ensuing year, the period for which he is constitutionally eligible to the office he now fills, will be terminated.

Virginia.—Gov. Giles of Virginia, in his message, mentions a fact highly creditable to the character of white females in that state, that only one white woman was convicted of a penitentiary offence during the present year. The number of Deaf and Dumb within those limits is found to be about 400. The woolen Manufacture, recently established, affords a flattering prospect of success.

The Legislature of Louisiana, met on the 17th ult. Mr. A. B. Roman, was elected Speaker of the House of Representatives. There having been no choice of Governor by the people last July, the two Houses met on the 18th and elected Mr. P. Derbigny to that office. The votes stood, for Derbigny 55—Scattering 2.

Georgia.—A bill has been passed by the Senate, to authorize the Governor to appoint the Officers of the Penitentiary. That establishment appears to have been badly managed, and to have become extremely unpopular. The new measure is expected to be a remedy; but a bill is before the House to abolish penitentiary imprisonment entirely. *Pallad.*

S. Carolina.—The Legislature convened Nov. 24th.—The Governor pronounces the Tariff law of the U. States, unconstitutional, and recommends that appeals be made to the Juries of the country to declare it such, in all cases when the opportunity is afforded them.

Governor Iredell, of North Carolina, has been chosen Senator of the United States from that State, vice N. Macon, resigned.

The Legislature of Ohio have elected Mr. King (Administration,) Speaker of the House, he having 38, and the opposition candidate 31 votes.

The report that W. King, of Maine, was appointed Senator in Congress, is incorrect.

Romulus M. Saunders (formerly a representative in Congress) has been chosen, by the Legislature of the State of North Carolina, to be Attorney General of the State.

City Election.—A second trial for the choice of Mayor was made in this city, on Monday last. No choice. J. Quincy had 2561; T. C. Amory, 1400; C. Wells, 960; H. G. Otis, 235; scattering 87. Mr. Quincy wants 66 of the number necessary to a choice. His gain since the first trial is about 600; that of Mr. Amory, (the highest opposing candidate,) is less than 100.

Name and Nature.—It is stated that the name of the *Jackson Republican*, printed in Boston, will be changed to *United States Republican*, on the first of January next.—It would be well if all the "Jackson republicans" and other partizans in the country, could put off their party distinctions in like manner; and become, in name and in fact, citizens or rulers of the whole country.

Miss Frances Wright, as she still chooses to call herself, though she lays claim to the title of lawful wife to Robert Dale Owen, has been delivering lectures to crowded audiences at St. Louis, Missouri.

The Delaware and Hudson Canal is now complete and in full operation. The Rail Road is not yet complete, but it is far advanced. Locomotive engines have been imported to be used on the road, and 5 or 6 stationary engines, also imported, are now on their way up the Canal.

Free Service.—The unknown gentleman, who has taught schools gratuitously in several parts of Rhode Island for some winters past, offers his services this winter to the inhabitants of News Neck Hill, in West Greenwich.

Temperance.—A Society for the promotion of Temperance has been formed at Glastenbury, Conn., on the principles of the American Society.

Chlorine, diluted very much with atmospheric air, is very excellent for chronic affections of the lungs. At a bleaching establishment where much chlorine was used, two persons were cured after two months' residence.

We have been requested to mention, says the Worcester Yeoman, that *Daniel Newton*, recently committed to goal on a charge of murder, was not a resident in Shrewsbury. There is a very respectable person of that name in Shrewsbury.

Shipwreck.—The brig Joseph, Capt. J. Tetton, of Damariscotta, from Boston, bound to Norfolk, in ballast, was stranded on South Beach, Long Island, on the 2d inst. The brig is said to be insured in Boston.

The remains of Henry Wheaton, Esq., American Charge at the court of Denmark, have been brought home to this city. The particulars of his death are not stated. He was in feeble health when he left this country, and was a native of Rhode Island.

Fires.—On the 4th inst. the south wing of the dwelling house of Joseph Strong, Esq. of South Hadley, was on fire to an alarming degree; but was soon extinguished by means of hand pumps or engines. The Tannery of Messrs. Pease and Cudworth, of Chesterfield, has been destroyed by fire. Damages about $2500; insured, $1600.

Fire.—The house of Mr. Angus Robertson, in Moscareen, has been destroyed by fire; and two of his children were burned to death.—*Eastport Sen.*

Fire.—On the forenoon of the last Sabbath, a fire occurred in the upper story of the Massachusetts General Hospital in this city, in the eastern wing. Considerable damage was done before it was subdued; and the lower rooms were much incommoded by the water thrown by the engines.

A letter from Baltimore says, passengers in the Western stage state that an extensive fire broke out in Wheeling.—It commenced in a livery stable, and destroyed between 20 and 30 houses, many of them the most valuable in the place.

The large building at Kingston, Upper Canada, called the "Kingston Brewery," was burnt down a few days since. It was insured at the Protection Office, Hartford, for $3,200.

Warning.—Mrs. Ann Bois, of this city, wife of Mr. Wm. Bois, was on the 5th inst. found dead in the chimney fire place, and shockingly burned.—She was first discovered by her little son on returning from school. It is supposed that she came to her death by her clothes accidentally taking fire.

Fanaticism.—A man who calls himself Christ, and who says he has come to judge the world, appeared in Guernsey county, in the State of Ohio, a few weeks ago; and, strange as it may seem, has collected a band of deluded followers, who worship him as a God. Some of his disciples are said to be respectable people, and have neglected their business to follow after this fanatic.

The Fell Destroyer.—On the 13th of November, James Murphy, of Kennebunk-port, Me., *having drank freely*, resolved on destroying his wife. He first heated a Dutch oven lid, and placed it upon her back, as she lay *intoxicated* upon the floor. He next brought in an armful of brush and placed it about her; and was just in the act of setting it on fire, when a person came in and prevented him. The wretched woman survived in excruciating pain till the 2nd inst., when she expired. Murphy is committed to jail for trial.

Drunkards.—The Rochester Observer mentions the alarming death of two intemperate men in that state. One of them had been drinking freely at a tavern near Brockport, and soon after stumbled into the canal. He was helped out; but soon became sleepy, sat down, and sunk into the sleep of death. The other came into a tavern in York, called for a glass of spirits, and while in the act of drinking it fell back and expired.

MARRIAGES.

In this city, Mr. Bodwell Sargent, to Miss Lucy Ann, daughter of Mr. Enos Briggs; Mr. Elisha Goodnow, to Miss Jane Hunter; Mr. Thomas Jefferson Elliott, to Miss Lucinda Smith; Mr. John Pierce, to Miss Emelia Burroughs; Mr. Joseph S. Hastings, to Miss Grace Spear.

In Billerica, Mr. Samuel Burbank, to Miss Harriot Rogers.—In Marshfield, Mr. Thomas Byrns, to Miss Mary C. Shearmon.—In Taunton, Wm. Biddy, to Miss Sarah Fisher.—In Townsend, by Rev. David Palmer, Mr. Samuel Haynes, to Miss Eliza Spaulding.—At Stoughton, by the Rev. Dr. Park, Mr. William Johnson, of Lowell, to Miss Sophia A. Gay, of S.—In Newport, Mr. James Allman, to Miss Clarissa Loceraine.—In Randolph, Mr. Daniel Aklen, to Miss Nabby Marsh.

In Charlottesville, Va. on the 6th inst. Daniel H. Gregg, M. D. of Medfield, Ms. to Miss Maria R. Day, daughter of the late General Day, of Fredericksburg, Va.

In Piscataway, N. J. Rev. Holloway W. Hunt, to Miss Henrietta, daughter of Mr. Ezra Mundy.

DEATHS.

In this city, Ezra Jones, son of Ezra and Jane T. Whiton, aged 4 years, and 10 months; Mr. John S. Alkls, 37; Mr. Daniel Warner, 21; Mrs. Mary Stuart, 22; widow Mary Ferriter, 80; suddenly, Eugene Wellington, son of Mr. Wm. V. Kent; Samuel, eldest son of Mr. Robert Bacon, 26; George S. S. 7 years, son of Mr. Elijah Clark.

In Charlestown, (drowned,) a son of Mr. Proctor, Morocco Dresser, 4 years. He fell from one of the wharves—his body was recovered yesterday. We learn that he was an only child; and that a small wagon, with which he had been playing, was found fastened to his body.—In Taunton, Mr. George Caswell, 81; Mrs. Rachel Bollon, widow of the late John B. of Berkley, 54.—In Salem, Mr. Aaron Knight, 24; Mr. Benjamin Frye, 76.—In Dedham, Mrs. Lucy, wife of Mr. James Pittee, 33.—In Gloucester, (Squam Parish,) Capt. Asa Woodbury, 32.—In Ipswich, Mrs. Sarah Jewett, 27, wife of Mr. Israel K. Jewett.—In Nantucket, Mr. Charles A. son of the late Capt. Chas. Alley, about 20.—In Grafton, Mrs. Mary Clapp, 51.—In West Boylston, Lyman Bullard, 21; Mrs. Eunice, wife of Mr. Emory Earle, 42; Mr. Paul Goodale, 81.—In West Brookfield, Mr. John Tufts, 85.—In North Brookfield, Mr. Judah Stevens, 73; a revolutionary solder.—In Leicester, Mr. Winthrop Earle, 21. Mr. E. was graduated at Yale College, in 1826.—In Tewksbury, Mr. Benjamin Mace, 82.—In Westfield, Mr. Alanson Furrow, 56; widow Mary Tinker, 75.—In Southwick, Mr. Matthew Laflin, 64; Mr. Ransom Fowler.

In Pelham, N. H. widow Mary Bentley, 65.—In Hollis, Mr. Thomas Patch, 85.—In Seabrook, John Smith, Esq. 78; Mr. Benj. Dow, 29.

In Hartford, Conn. Augusta Temple, wife of Dr. J. S. Rogers, Prof. of Chem. in Washington College, and daughter of Lieut. Gov. Winthrop, of this city.

In Wheeler, Steuben county, N. Y. on the 26th ult. Capt. Silas Wheeler, 78 years—father of the Hon. Grattan H. Wheeler,—one of the three first settlers of the town, which was named in compliment to him. He entered the service at the commencement of the revolution, and continued thro' all its greatest perils & sufferings, in active service, till its close.

In Reading, N. Y. Rev. Charles Mosher, 56.

In Hillsborough, N. H. Sarah Gilbert, widow of Joseph G., formerly of Littleton, Ms. 77.

In Framingham, William Sutherland, 19, son of the Rev. David Sutherland, of Bath, N. H. He was clerk in the store of a respectable merchant in Boston, when his illness commenced. Having friends at Framingham, to whom he was much endeared, he retired to that place for the recovery of his health. But friendship and professional skill could not avail, and he sunk into the arms of death.—*Com.*

END OF THE YEAR!

Next week's Recorder *completes the 13th Vol. Few of our* Local Agents *have yet been heard from. Immediate information is desired from all who wish to increase or diminish the number of papers which they took last year. Letters should be post paid.*

GENERAL AGENTS FOR THE BOSTON RECORDER.

Hartford, Ct. Messrs. Goodwin & Co.
New-York City, Mr. John P. Haven, No. 87 Nassau-St.
Albany, N. Y. Walter R. Morris.
Utica, N. Y. Mr. Charles Hastings.
Newark, N. J. Mr. Matthias Day, Post Master.
Philadelphia, Pa. Mr. E. Littell, No. 88 Chesnut St.
Harrisburg, Pa. M. M'Kinney, Esq.
Washington, D. C. Rev. Reuben Post.
Marietta, Ohio, Mr. David Putnam.
Cincinnati, Ohio, Mr. F. W. Athearn.
Braceville, Ohio, Mr. A. Stow, Post Master.
Petersburg, Va. Mr. Abel Head.
Nashville, Ten. Dr. R. P. Hayes.
Tabor, N. C. Rev. Daniel Gould.
Charleston, S. C. Mr. Joseph Tyler.
Natchez, Miss. Rev. Samuel Hunter.
Kingston, U. C. Dr. E. W. Armstrong.
Montreal, L. C. Mr. Peter Freeland.
Halifax, N. S. J. Howe, Esq. Post Master.
Liverpool, N. S. Mr. Russel Douglas.
Portland, Me. Mr. Wm. Hyde.
Bath, Me. Mr. Henry Hyde.
Middlebury, Vt. Dr. E. Brewster.
Portsmouth, N. H. Mr. T. H. Miller.
Salem, Ms. Messrs. Whipple & Lawrence.
Newburyport, Ms. Mr. Charles Whipple.
Ipswich, Ms. Rev. D. T. Kimball.
Pittsfield, Ms. J. Danforth, Esq. Post Master.
Northampton, Ms. Dea. E. T. Phelps.
New Bedford, Ms. Mr. Simeon Bailey.
Amherst, Ms. Messrs. J. S. & C. Adams.

MOUNT HOLYOKE,

Or, the Travels of Henry and Maria; a Tale for Sabbath School Libraries, just received, and for sale by James Loring, No. 132, Washington Street.

Also, Grandpapa's Drawer Opened. This little work furnishes information respecting the Vaudois, presented in an attractive manner, from the Travels of Rev. W. S. Gilley. The Fruits of Education; by Mrs. Cameron, author of the Two Lambs—Principle and Practice: or, the Orphan Family.

As above—The Handel and Haydn Society's Collection of Church Music, 6th ed. Dec. 18.

ANTHEMS IN NOS. AT HALF PRICE.

JAMES LORING, No. 132 Washington-street, has for sale, the following numbers of Old Colony Collection of Anthems, at the prices affixed to each.

No. 1, at $1,50 cents per doz. Purcell's O give Thanks. Walney's Awake up my Glory. Kent's hear my Prayer.—Williams' I was glad, &c.

No. 2, at $1,50 per doz. Handel's, How beautiful are the Feet. Nares', Stephen's, Boyce's, and Pirsson's Anthems.

No. 4, at $1,50 per doz. Handel's "Hail Judea." "O thou bright Orb." "The Great Jehovah." Gloria in Excelsis and Chorus Anthem.

No. 6, at $1,50 per doz. Handel's, "Ye sons of Israel." —"Attend to all I now prescribe." "Glory to God."—Baumgarton's Judgment Hymn.

No. 7, at $1,50 per doz. Mozart's "When round thy shrine." Miriam's Song. Handel's "Welcome mighty King." Avison's "Weep not for those." Devotional Hymn.

No. 9, at $1,50 per doz. Purday's "Blow the trumpet." Stevensons' Air. Handel's Coronation Anthem.

Nos. 10 & 11, at $3 per doz. Selections from Beethoven's Mount of Olives. Mozart's Mariners at Anchor.

Nos. 12 & 13, at $3 per doz. Handel's Grand Dettingen Te Deum. Bird's Canon. Harrington's Eloi, or Death of Christ.

No. 14, at $1,50 per doz. Bray's Child of Morality,—words by Mrs. Rowson. Mozart's "Lord have mercy." "Glory to God on high." Handel's "Ah wretched Israel."

No. 15, at $1,50 per doz. Boyce's Anthem. Handel's "Then round about the starry Throne." Oliver Shaw's Fair Truth, Handel's "Music, spread thy voice around."—Dec. 18.

COGSWELL'S FAMILY RELIGION.

JUST published by CROCKER & BREWSTER, 47, Washington Street, Boston, *The Assistant to Family Religion*, in six parts: comprising a Dissertation on Family Religion; a system of Natural and Revealed Religion, in the form of Question and Answer, accompanied with Scripture Proofs, in thirty-two Chapters; a Series of Resolutions, and of Questions for Self-Examination; Morning and Evening Prayers for every day for two weeks, together with Occasional Prayers; Select Psalms and Hymns, adapted to Family Devotion; and Select Harmony, of Psalm and Hymn Tunes, suited to Family Worship. By William Cogswell, A. M. Pastor of the South Church in Dedham. Second Edition. $1,25 bound.

Recommendation.

"The importance of family religion; its intimate connexion with the best interests of children and youth, of the church of the living God, and of the present and future generations of men—these are topics which, however familiar to pious and reflecting minds, need to be pressed again and again, on the great mass of the community. Thousands of parents, in order to an enlightened and efficient discharge of their duty, need not only much excitement, but much instruction and aid.

In these views, the "Assistant to Family Religion," written by the Rev. William Cogswell, of Dedham, prefers strong claims to the attention of the religious public; claims which indeed have been acknowledged, in a very rapid sale of the first edition. The work comprises a great variety of sound religious instruction, conveyed in a perspicuous and familiar style. An evangelical and serious spirit pervades the whole. We cordially unite with our brethren who have preceded us, in commending the work to the religious community; confident that wherever it comes, it can scarcely fail to excite attention, and produce a salutary effect."

Daniel Dana, D. D. *Late Pres. of Dartmouth College, N. H.*
Ebenezer Porter, D. D. *Pres. of the Theol. Sem., Andover, Ms.*
Leonard Woods, D. D. *Prof. of Theol. in the Theol. Sem. Andover, Ms.*
Edward D. Griffin, D. D. *Pres. of Williams College, Ms.*
John Smith, D. D. *Prof. Theol. in the Theol. Sem. Bangor, Me.*
John H. Rice, D. D. *Prof. of Theol. in the Union Theol. Sem. Prince Edward County, Va.*

This work has also been highly recommended by Rev. Drs. Holmes, Kellogg, Park, Jenks, Codman, Wisner, Fay, and Rev. Messrs. Fisk, Emerson, Curtis, Ide, Dwight, Burgess, Hitchcock, Gile, Green, Storrs, Huntington, and Cornelius. Dec. 4.

BOARDING.

TWO or three young gentlemen can be accommodated with Boarding in a small family, and in a central situation. Nov. 28.

TO LET.—Part of a House, No. 1, Sun Court Street, near North Square. Inquire of Charles Willis, on the Premises. Dec. 11.

POETRY.

For the Boston Recorder.

ON THE DEATH OF A YOUNG FRIEND,—W. SUTHERLAND.

The fire of that dark eye, is dead
The flush of that hot cheek has fled
I know it is death's pallid hue
I know that thou art dead—my true
And ever gentle friend.

But yesterday the world was bright
The world was joyous in thy sight
To day the coffin holdeth thee
Heedless of mortal mirth and glee—
Silent and dumb and cold.

No more to thee shall pleasure hold
Her honied chalice, as of old
No more on earth shall sin or pain
Sickness or wo vex thee again
Or hope deferred make sick.

We hop'd to have thee many a year
Sharing with thee life's laugh and tear
And when the appointed time should come
To lay our gray hairs in the tomb
Together,—and in peace.

That hope is vain! the bell hath knoll'd
That calls thee to the earth's dull mould
Ashes to ashes is consigned
Earth claimeth all of human kind
And now earth claimeth thee!

We'll think of thee in the Spring time,
And in the fruitful summer-prime
And when the Autumn leaf is red
And when the Winter snow is spread
Above thy lonely grave.

And thy old father's heart is torn
With bitterest anguish for his son
He little dream'd how short a way
This child thro' this cold world would stray
Ere to the grave he'd pass.— M.

For the Boston Recorder.

THINGS I LOVE.

I love to see the glorious sun
Declining in the western sky;
To view when day is nearly done
The sun-tinged cloud of crimson-dye,—
I love when evening thus is fair,
To spend that solemn hour in prayer.

I love to see the awful cloud
Come rolling up the western sky;
To hear the thunders pealing loud,
And see the livid lightnings fly—
The storm, the cloud, the lightning's blaze
Show gloriously their Maker's praise.

I love to stand somewhere on high
Near by the swelling ocean's tide;
To see its whitened surges die
Close by my feet in all their pride,
For ocean in its majesty
Forever speaks of God to me.

I love to hear the tolling bell
That speaks the dying Christian free;
He wings his happy way to dwell
With Christ, where kindred spirits be.—
Then all above an anthem raise,
Which fills all heav'n with sounding praise.

I love to walk among the dead
And think how soft their slumbers are;
And think how soon my aching head
Shall sweetly rest among them there,—
Oh! 'tis a glorious thing to die,
If we may reign with Christ on high.

I love, of all the things on earth,
The holy Sabbath's glorious light,
The transports of that day are worth
A thousand days of vain delight,—
Oh! had I wings, then would I rise,
To join the saints in Paradise.

November 28, 1828. SIGNO.

MISCELLANEOUS.

A CATHOLIC PRIEST IN CEYLON.

The Missionary Herald for the present month contains extracts from a letter of Dr. SCUDDER, Missionary in Ceylon, dated March 1, 1828. The vicinity respecting which he writes, is that around Panditeripo. It appears that the attention of the people to superstitious rites is diminishing, and that the pure truths of the gospel are making progress, not only among the heathen, but with the Roman Catholics also. The Meeting for religious inquiry, which Dr. Scudder holds, is attended by some who he hopes are under serious convictions of the truth as it is in Christ. Still there is a spirit of perverse opposition, and tokens of a determined temper to persecute, with many of the Roman Catholic priests. The following is an account of an interview which the Doctor held with one of them, which shows how little, if any, is the degree of light, which they have above the mere heathen. The temper exhibited by this priest would certainly have disgraced the most ignorant of the pagans.

Chr. Watchman.

As I have been endeavoring to bring before the Catholics the dreadful delusions in which they are, I mentioned publicly, that I would endeavor to have an interview with one of their priests at some future time. Soon after the arrival of one in this place, I called upon him. He urged sickness as a reason for not seeing me. I appointed another day, and went and had an interview with him; in which he probably disgraced himself in the eyes of every one of his people who were present. He gave way to the most excessive anger, called me a *pareau*, (one of the lowest cast,) and a fool. He said I was not worthy of as much respect as his shoemaker. Should I mention the filthy language he made use of before a decent heathen, he could scarcely hear me without hiding his face. He praised himself as a learned man, and told me several languages which he learned. We conversed on the ten commandments, not giving the cup to the people in the sacrament of the supper, images, &c. When he first began to give way to his anger, his disciple, as he is called, endeavored to calm him, until he became as heated as his master. At one time he told me to quit the place, where we were. When I asked him if Christ thus acted, he became somewhat appeased in his anger, and requested me not to go. Had I met with worse treatment than I did, it would have been no wonder. His disciple called for an instrument to beat me with; but it was not brought. The chair on which I sat was pulled with some violence by one of his people, probably much to his satisfaction: for instead of chiding him, when I spake of the incivility manifested to me, he made quite a light remark. Gautier, who stood near me, spake a few words in quite a becoming manner.—Instead of treating him with the least decency, the priest called for his dog to talk to him. We continued our conversation until six o'clock, the time for ringing their bell for evening prayers, when all Catholics must kneel down. At this time, Anthony, the young man above alluded to, knelt down with them.

During this interview with the priest, I trust I was enabled to maintain something of the spirit of the Gospel. Many of his own people confessed that my conduct was better than his in this respect. Good has apparently been produced. Some, who have since been conversed with, have said that their priest was unable to answer the questions put to him by me.

THE CHRISTIAN INDIAN GIRL.

It is delightful to trace the identity of the operations of the Spirit of God, as well in the untutored as in the civilized and educated, in that change which he effects in regeneration. The sameness to which we refer, is not that which respects the means of operation, but that which relates to the effect produced. All the converted are brought to an *unconditional* submission to God, and to a full surrender of their hearts to his service. Whatever falls short of this, falls below that religion which the gospel requires, and will not stand in the final day.

The Indian Girl, a part of whose gracious exercises we here present from the Missionary Herald of the present month, was a member of the Mission School at Mackinaw, and the account, in her own language, is given in a communication from Mr. Ferry, Missionary at Mackinaw.

After stating the manner in which she was first awakened to see her ruined state as a sinner, by hearing the Bible read and explained,—and also how her convictions were from time to time, and by different means, revived and deepened, she proceeds to state the manner of her enlightening and deliverance as follows:— *Chr. Watch.*

"After a time, becoming more conscious of my state and collected in mind, these were my feelings:—I have tried every way, and all in vain: I cannot help myself: neither prayers nor anxiety do any good: they lead to no relief. It is right, it is just in God to destroy me: I ought to perish. He may do what he pleases: if he sends me to hell, let him do it: and if he show mercy, well: let him do just as he wishes with me. Here, as in a moment, I had such a kind of *one*, or *whole* view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to go in prayer and throw myself for the last time at the feet of the Saviour, and solemnly beg of him to do what he would with me. Just at this time Eliza [an Indian pious woman in the family, who from the very filth of degradation has become as we hope one of Christ's lambs,] came and talked a good deal to me. She told me how easy it was to believe in the Saviour if I would; and after talking some time said, 'we will pray together.' Here I lost all my burden: I felt light: a strange feeling that I cannot describe.—I had no thought that I loved Christ, but I was happy; and yet afraid to be happy; was afraid to give indulgence to these feelings: for it would be dreadful, after all, it appeared to me, to go to hell with no feeling of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I designedly concealed with my handkerchief, lest Eliza should observe it. Leaving the room, Miss. O. called me to her bedroom to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused; to which I made no direct answer. When they saw that I either could not or would not eat, they proposed uniting in prayer, in which they each led in succession. Here I was filled with that happiness which I hope to enjoy in heaven. I do not know but that my enjoyment was as great as it was possible for my soul to have, arising from a view of the love, the nearness, and glory of the Saviour. I seemed to see it, to feel it all, in a fullness of joy beyond expression. At the close of prayer my mind run on this hymn. 'Alas, and did my Saviour bleed!' and without expressing the wish I had to hear this hymn sung, Miss C. in a few moments commenced singing it. The whole hymn possessed my soul in mingled joy, and wonder, and love, especially the last verses, so that I was here as much lost to myself in the bliss of joy, as I had been before in the anguish of despair. Perhaps, my countenance told my feelings; and Miss O. asked me if I could now love that Saviour. I answered, I hope I do. This was the first intimation I had dared to give of the peace of soul. But my joy had swallowed up all fear, and I could not resist the answer. Now I had such a love for all around, as well as for the Saviour, that I could have folded them to my bosom. For two days following, night and day, there was little or no abatement of this happiness. I appeared to be in a new world: every thing led me to God: not an object did I see but seemed to say, 'how glorious and lovely is the great God.'"

From the Albany Chr. Register.

"CONSISTENCY."

It is perfectly consistent for our enemies to slander the Pioneer Line.

If we stop our passengers *one* mile out of Utica when midnight comes—"we strain at a gnat and swallow a Camel."

If we arrive in Utica at half past 12 Saturday night, we "*run our Stages on the Sabbath.*"

If we dismiss 10 drivers because they drink a glass of rum, and continue one who has transgressed without our knowledge, then we do *not* stick to our Rules.

If we carry a *poor* man a dollar under our regular price then we *underbid.*

If we go to Washington and spend one Sabbath in Utica and the next in Washington, then we "travel on the Sabbath in New Jersey."

If we propose for the Mail upon the express condition (*as are the words of our proposals,*) "*That we, our servants, our cattle and the stranger within our gates may rest upon the Sabbath,*" then *we are made to say,* "If the mail must go on the Sabbath we may as well carry it as any one else."

We have *never* supposed we could suit our *enemies* and we are not disappointed—But all men who know any thing of the Pioneer, know that we *intend* and *do* "as far as in us lies" keep its good rules ourselves and keep our assistants as close to them as we can, and we urge upon all concerned not only to be admonished by Mr. "Consistency" to avoid every wrong, but also the "*very appearance of evil.*"

If we are wise we shall turn the *watchfulness* of our enemies to *good account.*

We do not feel bound to notice the slander of our opposers, but we publish this for the benefit of all the *owners, agents and drivers* of our Line. PIONEER & Co.

A RAIL ROAD

Through the State would be a *small work* for the State to accomplish. Look at it, a moment.—Compare it with the works of improvement which the people of villages, and which individuals, are constantly undertaking and easily accomplishing.—Go into one of our thriving manufacturing villages, where a handsome Meeting house has sprung up, as if by enchantment. This work, easily as it has been accomplished, was a greater undertaking for its projectors than would be a Rail Road for the State. Look at the improvements in the principal street in this village. The mere paving of a side walk is a greater work for the owners of the House lots by whom it has been done, than a State Rail Road from Boston to Berkshire. A direct tax upon the people, for the whole expense of such a road, would not fall heavier on individuals than the tax which has been readily incurred in improving half a mile of the highway through the centre of this town. But then there would be no need of such a tax. The *credit* of the State would accomplish it; and all the effect which the people would feel, would be in the benefits derived from the expenditure of the money necessary for its construction, and from the use of the road when completed.—*Mass. Yeo.*

CLERICAL MEMORIAL.

AN INTERESTING CONFESSION.

[*By a Minister of the Gospel.*]

"It is known to several of my hearers, that, about two years and a half ago, the mind of the preacher was troubled by many distressing doubts respecting the divine origin of the Christian religion; and that, in consequence, he thought it his duty to decline the ministerial office, and to investigate the subject fully and minutely. This investigation was not commenced without close examination of his own heart, and fervent prayer to Almighty God, and a resolution to adopt whatever conclusions should appear to him to be true, however painful or gloomy. A severe and lingering sickness suspended his inquiries during many months: but at length, having carefully studied the principal works on each side of the question, and closely reflected on the various arguments and objections they furnished, he arranged his thoughts in writing, and submitted them to the examination of a few Christian friends whose wisdom he respected. One of these friends replied to his reasonings with candour, feeling, and ability, which deeply impressed his heart. The Omniscient God, who clearly traces the secret movements of our thoughts and motives, can alone know how the soul of the preacher is indebted to the steady affection of this beloved and honoured friend—to his Christian prudence and forbearance—to his admonitions—to his prayers. That generously-minded man is present; his pulpit the preacher now occupies; and therefore it were not seemly that unrestrained utterance be given to the emotions of a heart, not ungrateful, whose wayward thoughts were so gently yet so faithfully reproved—whose anxieties were so kindly alleviated. The result of the investigation was, that the mind of the preacher attained a deep conviction that Jesus Christ arose from the dead, that he is the Son of God, and that the Gospels and Epistles of the New Testament were written by his disciples, and are inspired compositions. I have no humiliating confessions, my hearers, wherewith to close this narrative. Touching this matter, I feel that I am amenable to my Creator alone. But how my heart is bowed down before Almighty God, when I think of the rash boldness and pertinacity with which I have dared to doubt eternal truths—how my heart rejoices in that Divine Saviour whose blood cleanseth from all sin—how my heart adores the Omnipotent Spirit who has guided me out of that wilderness of doubt, where hope and peace wither, and in which I had so long wandered,—I can speak of only to God himself."

[*Pastor's Journal.*

LADIES' DEPARTMENT.

From the North American Review.

FEMALE INFLUENCE ON CHILDREN.

The power which well adapted books may exert on the minds of children, can hardly be stated in extravagant terms, and will be allowed by every one to be great. And when we consider farther, that early impressions, though often weakened are seldom entirely erased: the good seed on good ground affords an abundant return at the harvest time; that "the child is a father of the man;" and that a strong direction once given is long, and, in a majority of cases, always retained; and, to put the subject in one other point of view, when we consider that the mother's influence, which, next to the influence of Heaven itself, is the best and dearest, and most heavenly, and has been the most frequently and gratefully acknowledged by its objects, may be so effectually aided in its operations by the hints which the parent receives, and the stores of auxiliary instruction and entertainment which are placed at her disposal, in judicious books for children, we shall regard such books not with pleasure alone, but with respect; we shall esteem it no act of condescension in ourselves, nor in any one, to turn over their pages; we shall perceive more solid instruction, more beauty, truth, power, in many a little work stitched up in colored paper, bearing a simple wood cut on each side, and thrown about the nursery with as much freedom of dissemination as the most ardent republican could desire, than in many a proud octavo, redolent of Russia, and tenacious of its standing on shelves of mahogany.

Such being the importance of juvenile books, who are best qualified to make them? To the first question we answer, Women. They are the best qualified to make books for children, who are the most in the company of children; who have almost the sole care of children; whose natural sympathies unite them most closely with children, even such of them as have never been mothers themselves; who best know the minds, the wants, the hearts of children; and whose tenderness and gentleness gracefully bend to the ignorance of children, and assimilate most easily and happily with their soft and confiding natures. The child in its earlier years especially, has no guardian like woman, and can therefore have no instructer like woman.

And, when we come to answer the next question, who have really devoted their best talents and most anxious care to the education of children: who have written the best books for and about children? we are thankful we again can answer, Women. Thirty years ago, (if we had been in existence then) we could not have answered thus. We should have been compelled to say, There are no books for children: these important members of the human family are destitute; this immense, valuable, and indefinitely fertile field, lies neglected, and runs to waste. No seed has been sown there for the propitious skies to mature; the grain has yet to be deposited; the weeds are yet to be eradicated; both man and woman pass it by, and take their labour to other places, and think not of redeeming it, nor know that by care and culture it may be made to blossom like the rose, and fill the earth with its fruits. This we should at that time have been obliged to say. But now we can say, that those whose part and province it was to do this work, have done it, and done it well. We can point to the names of Barbauld and Edgeworth, Taylor and Hofland, and confidently ask, where there are worthier. Men talk of eras in literature. The era of the two first named of those ladies, the era of the 'Hymns for Children,' and the 'Parent's Assistant,' was a golden era, pure and bright, and full of riches, and deserving a rank among the most glorious dates of improvement. Since that time laborers have been fast coming into the same field, and have worked well; though we must still say, that those who came first worked best. Our own country women have been neither tardy in advancing to this delightful task, nor inefficient in their services. We believe that the best children's books which we have, and we have many which are excellent, are the composition of females; and if we felt ourselves at liberty to do so, we could repeat an honorable, and by no means a scanty list of the names of those who have earned something better than mere reputation, by contributing to form the minds and hearts of our children. Those who are conscious that they belong to the catalogue, have little to ask of fame, and certainly nothing to receive from it half so valuable as that which they already possess, the gratulations of their own hearts.

The department of juvenile literature, then, is almost entirely in female hands. Long may it remain there! Long, for the interests of virtue, and the improvement of our kind, may it be in the heart of woman to nurture the growth, and watch over and direct the early puttings-forth of youthful intellect and feeling. While she retains the office, so delightful in itself, and so grave and momentous in its ends, and even adds to its beautiful dignity by the graceful and effectual manner in which she has hitherto performed its duties, she inspires us with an admiration of a deeper, and more lasting, and, we must also believe, more flattering character, than was the most glowing and romantic love of the days of chivalry. Talk not to us of chivalry, unless it be in poetry, and with the usual latitude and license of poetry. In truth, and in prose, the most refined devotion of knighthood and chivalry is no more to be compared, in purity and elevation, to the sentiments which female excellence now commands, than are those fair ones who then presided at the great duels which we read of under the poetical name of tournaments, and who by their presence and plaudits animated the legalized and courtly slaughter which was raging and struggling beneath them, to be compared to the females of our own time, who, as beautiful, no doubt, and as accomplished as they, find it their more appropriate privilege and pleasure to stimulate the fresh powers of childhood to the competitions of knowledge and virtue, and to hold out the meed of approbation to the exertions of innocent and ingenuous minds.

MARINER'S DEPARTMENT.

NEW-YORK BETHEL SUMMARY.

The aspect of the seaman's cause in New-York, for the past month, has been rather gratifying, and some circumstances of special interest have occurred. As the heat of summer has passed away, the attendance at the Mariner's Church has considerably increased, and the audience have manifested their usual degree of seriousness and solemnity while listening to the word of God.

On one occasion, more than ordinary interest was exhibited. A young man, the second mate of a vessel, who had recently married in this place, died on the coast of Callao, where a brother had died about a year before. While in usual health, he told his companions, he should not live to pass that place. Some months before his death he wrote a letter to his wife, from which the following is an extract:

"Remember, my dearly beloved, the conversation which I had with you the night before we sailed; recollect that religion gives a balm for all the thorns that pierce, for all the pangs that rage; religion heals every wound, and comforts us in every affliction; it fits us for death. Behold the religious person on his death-bed, how calm, and how easy he is; and then turn your attention to the wicked, and see how miserable he is. Neglect not, therefore, the service of the church, but go to it as often as you possibly can. Whenever you lay your head upon the pillow, pray to Almighty God for deliverance from all wickedness, for forgiveness for your past sins, and thank him for all his goodness to you, and in a short time, prayer and a religious life will become a pleasure to you. It is never a burthen. I long to be with you, and join and assist you in these affairs. Think how great a pleasure it may be to both of us to pray for each other's welfare, and perhaps see our prayers answered."

His wife belonged to a family of which three are now left widows, and their husbands all died within eight months.—They were all present. The above extract was read, some other circumstances related, and the whole services adapted to the occasion. From the state of feeling manifested by the audience, it may be hoped, that some at least, resolved to try to prepare for death whenever it should overtake them, and to labor and pray for their families and friends, while they have the opportunity.

The Prayer Meetings have been well attended, and the exercises have usually been of a very pleasing character. Masters, mates, and men, have taken part in the services, and the most powerful appeals we have witnessed, have been made by an utter inability to express what was evidently felt in the heart. We have generally been favored with the company, and often with the assistance of a Naval Officer, who seems to regard a sailor's prayer meeting as an emblem of that world, where there will be no occasion for the toils, the privations, and the dangers of his profession.

Three seamen indulge the hope, that during the past month, they have obtained the pardon of their sins through the merits of Christ, and grace to enable them to lead a new life. The circumstances are interesting, and may be detailed hereafter, if they prove to be true converts to the Saviour.—One of them is the son of a captain, who has for many years been a professor of religion.

The Prayer Meetings on board the U. S. ship Fulton, at the Navy Yard, were continued until the weather became too cold to hold them upon the deck. As there was no other place convenient for the purpose, they are suspended until the season shall change, with a special request from the Commander that they may not be relinquished. While they were continued, there was no decrease of interest, and for the fruits, we must look to another day.

Some additional measures have been adopted within the month, to procure a Mariner's Church on the west side of the city.

It is believed an increasing interest in the welfare of seamen is felt in this place, and that it will soon be manifested by vigorous efforts, to remedy the evils under which they have so long been suffering, and to establish for them the various institutions which their necessities demand. If the work is undertaken in faith, and conducted with prayer, there can be little doubt with regard to the success; and when its results shall appear, Who will not wish to have had a share in it?—*Sailor's Mag.*

Testimonies to the improved character of American Seamen.—Capt. Patterson, commander of the frigate Constitution, on her late cruize, remarked since his return, that of late there was seldom much difficulty in governing American seamen; that whenever any serious insubordination occurred on board our vessels, it was in almost every instance occasioned by old sailors from other countries. The officer who had the command of the Hudson, now on her way to the Brazils, for some time after she received her men, stated, that he had never before seen a crew of so orderly and active men, collected on board of any vessel. *ib.*

Good example of Captains salutary to their Men.—As one of the Committee for distributing Tracts among the seamen of this port, was going his accustomed round a few Sabbaths since, he met a very young sailor, a mere lad, to whom he had given Tracts before, who recollected him at once, and appeared so much gratified at seeing him again on the same errand, that the gentleman took occasion to ask him several questions: Among others,—Do not sailors read Tracts more than they did formerly? O yes Sir, said the lad; you give us more Tracts this year than you ever did before. Well, do not sailors feel that good people are doing a great deal more for them than they did, and try more to improve it? Yes Sir, we do, and we have *better captains* too; they set us better examples, and we follow them more. *ib.*

A Fact.—There are a considerable number of Pilots on our coast, who are decidedly pious, and actually engaged in labors of love for the good of seamen. *ib.*

Contribution when the Men are paid off.—A Ship-master who regularly sails out of one of our ports, is known to be in the habit of making up a small contribution for some Seamen's Friend Society at the close of every voyage, when he pays off his men. He invites the sailors to throw in the odd cents, that may fall to them in computing their wages, and with this amount, he and his officers make up about 10 dollars, which he immediately forwards to some society, for the benefit of seamen, either in the port he enters, or the one in which he shipped his men. He says the whole is given cheerfully, and that no one feels the poorer for it. How would the amount be swelled, and how honorable would it be for seamen, should this course be generally adopted? *ib.*

OBITUARY.

From the Connecticut Observer.

LAST HOURS OF J. G. C. BRAINARD.

On Sabbath evening, the 16th of November, Rev. Mr. Hawes of this city, delivered a discourse, in the Centre Church, from Ecclesiastes xi. 9. In the course of the sermon, an extract was read from a letter giving some account of the last days of one who resided several years in this city, who was well known and well beloved here. It may gratify many who have felt the power of his poetic talent, to learn how he viewed the subject of experimental religion in the closing scene.

"And here, said the preacher, I feel constrained to call your attention to the dying hours of one who was known to most of us, and to many much endeared as a companion and friend; I allude to John G. C. Brainard, who a few weeks since, closed his mortal career, at his father's house in New London. It is not my design to pronounce his eulogium. I wish only to lay before you some notices of his last sickness and death, that those of you, my young friends, who knew and loved him, while he resided here in activity and health, may know how he felt and acted in the season of languishing and in the near prospect of death. The statement which I am about to make is the substance of a letter which I received, a few days since, from his pastor, the Rev. Mr. M'Ewen, who often saw and conversed with him during his sickness. He writes thus:

'It may be known to you that during his residence at College, a revival of religion occurred in that institution. [Yale College, and we presume in the spring of 1815.] He was impressed with a sense of his danger and sin; and according to the fond hopes of some of his companions, was renewed by divine grace. The effects in his subsequent life, were a respect for true religion, and correct speculative opinions, though the hope that a saving change was then effected, was disappointed. That after such religious sensibility he had become indifferent to personal piety, was a subject of his deep regret in his sick and dying meditations.

'Two or three months before his death, I ascertained that he was spending his days and evenings, reading the most suitable and best religious books. And such was his muscular strength (though his lungs were gone) that he continued this habit until the day before his death. Not long after I received this information, he sent his brother to me with a message: which was that though he did not know, yet that he hoped that he had experienced a change of heart; that he had been, and that he still was examining the exercises of his mind, and although he had not done it sooner, yet that he was not willing to die without giving that formal and open testimony in favor of the religion of the Gospel which his Lord and Saviour required. I called to see him. Said he, "I am sick and near death, and I ought not to be very confident how I should feel, or how I should act, had I a prospect of health, and the worldly pleasures and prosperity which it would offer. But if I know myself, I would, were I well, devote my life to the service of Jesus Christ." I stated the main points of Christian doctrine. Said he, "they are scriptural, they are true and delightful to me." "This plan of salvation in the Gospel, is all that I want, it fills me with wonder and gratitude; and makes the prospect of death not only peaceful but joyous." "My salvation is not to be affected by a profession of religion, but when I read Christ's requirement, and when I look round upon my friends and acquaintance, I cannot be content without performing this public duty." He was propounded, and in due time, pale and feeble, yet manifestly, with mental joy and serenity, he came to the house of God, professed his faith, was baptized, and entered into covenant with God and his people. The next Sabbath the Lord's Supper was administered. It was wet and he could not be out. His disappointment was great. A few friends went to his room and communed with him there in this ordinance. While his father's family and others, during the scene, were dissolved in tears, he sat with dignity and composure, absorbed in the interesting solemnity in which he was engaged. In my last interview with him, after he was, at his own request, left alone with me, he said, "I wish not to be deceived about my state, but I am not in the usual condition to try myself. No one abuses a sick man; every thing around me is sympathy and kindness. I used to be angry when people spoke what was true of me. I have now no resentment. I can forgive all, and pray, I think, for the salvation of all. I am not tried with pain, I have hardly any outward trial." But, said I, you have one great trial, you must soon part with life. "And I am willing," he replied, "the Gospel makes my prospect delightful; I have no righteousness, but Christ and his atonement are enough. God is a God of truth, and I think I am reconciled to him." I saw him no more, but was told that he died in peace.'

"There is always much room to doubt as to the genuineness of all death-bed repentances. Very few, I have long been satisfied," continues the preacher, "who put off religion to a dying hour, are then brought to repentance and fitted for heaven. But we would fain indulge the pleasing hope that Brainard died a Christian—that he did experience in his own soul, those feelings and views which he so beautifully describes in the following lines.

"All sights are fair to the recovered blind;
All sounds are music to the deaf restored;
The lame made whole, leaps like the sportive hind;
And the sad, bow'd down sinner, with his load
Of shame and sorrow, when he cuts the cord,
And leaves his pack behind, is free again
In the light yoke and burthen of his Lord:
'Tis somewhat like the burst from death to life;
From the graves cerements to the robes of heaven;
From sin's dominion, and from passion's strife,
To the pure freedom of a soul forgiven;
When all the bonds of death and hell are riven,
And mortals put on immortality;
When fear, and care, and grief away are driven,
And Mercy's hand has turned the golden key,
And Mercy's voice has said, "Rejoice—thy soul is free!"

ERSKINE ON THE FREENESS OF THE GOSPEL.

THIS day published and for sale by CROCKER & BREWSTER, 47 Washington Street.

The UNCONDITIONAL FREENESS of the GOSPEL, in three Essays. By THOMAS ERSKINE, Esq. Advocate. Author of Internal Evidences for the Truth of Revealed Religion. First American from the 2d Edinburgh edition.

Just Received.

FAREWELL TO TIME, or Last Views of Life, and Prospects of Immortality, including Devotional Exercises, a great variety of which are in the language of Scripture, to be used by the sick, or by those who minister to them. By the author of Morning and Evening Sacrifice.

DOMESTIC DUTIES, or Instructions to Young Married Ladies, on the Management of their Households, and the Regulation of their Conduct in the various Relations and Duties of Married Life. By Mrs. WILLIAM PARKES. First American from the third London edition, with Notes and Alterations adapted to the American reader.

REMEMBER ME, a Christian and Literary Present for 1829, embellished with Plates. Also *The Token, Atlantic Souvenir, Forget-Me-Not* and *The Casket*, each highly embellished and elegantly bound. Dec. 11.

JUST published and for sale by M. NEWMAN, Andover; Hilliard, Gray & Co. and Crocker & Brewster, Boston; and by Jonathan Leavitt, New York.

A Dissuasive from Controversy respecting the mode of Baptism, by G. C. BECKWITH. 2d edition enlarged and improved—A generous discount to the trade. Dec. 11.

VALUABLE BOOKS AT AUCTION PRICES.

COOLEY & DRAKE, at the New England Public Sale Room, No. 46, Washington Street, have constantly on hand at *low auction prices*, a general assortment of very choice and valuable Books in the various departments of Literature. Among them may be found Calmet's Great Dictionary of the Bible in 4 vols. quarto, with about 150 splendid engravings; Scott's Family Bible, 6 vols. octavo; Watts and Select Hymns; elegant folio, quarto, octavo, school, pew and pocket Bibles; Wesley's complete Works, 10 vols. octavo, extra; Rollin's Ancient History, 2 vols. quarto, illustrated with engravings of the Egyptian antiquities; Josephus complete Works, 2 vols. quarto, elegantly bound in Russia, with splendid engravings; Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures," 4 v. octavo; The Pulpit Assistant, containing 300 outlines or skeletons of Sermons, 3 vols.; Johnson and Walker's Dictionary; Newman's Spanish and English, do.; Boyer's French and English, do.; Blank Books in great variety; Gilpin's fine Letter Paper; Common, do.; Wafers, Quills, etc. etc. The whole or any part of which will be sold at private sale at the lowest auction prices.

N. B.—Cooley & Drake have sales of Books, Stationary, &c. at auction, six evenings in a week. tf Dec. 11.

NEW FEMALE SEMINARY AT GROTON.

THE Trustees of Groton Academy have engaged a Lady to open a Female Department in the Hall of the Academy. The branches taught will be Reading, Writing, Spelling, Defining, History, Philosophy, Chemistry, Composition, Drawing, Needle-work, and all that is usually taught in such seminaries. The pupils will attend the experimental Lectures on Philosophy and Chemistry, have the use of the Library, and all the advantages enjoyed by the male-school. From the high character received of the Lady engaged as to piety, qualifications, experience, and capacity for instructing, the Trustees confidently hope to make this such a school as the Christian community at this day need, and will patronize. They intend while it is inferior to none in cultivating the mind, it shall steadily aim, at that moral culture, which alone can qualify the pupils for usefulness in this life, and enjoyment in the next. It will be a school of Christ, and under the immediate care and inspection of a committee of visitation from the Trustees. The school will be open on Monday, the 15th day of December next.—Tuition $4, per quarter. Board will be furnished near by, on reasonable terms, in good families. By order of the Board,

Dec. 11. 4w J. TODD, *Sec'y.*

CHURCH GOVERNMENT.

CAMBRIDGE PLATFORM. A Platform of Church Discipline, gathered out of the Word of God, and agreed upon by the Elders and Messengers of Churches assembled in the Synod at Cambridge, Mass. A. D. 1648, and approved by the General Court, at Boston, May 19, 1680.

Also, bound in the same volume—The Original Constitution, Order and Faith of the New England Churches, comprising the Platform of Church Discipline, adopted in 1648; Propositions respecting Baptism and Consociation of Churches, answered by the Synod of 1662; A Confession of Faith, adopted 1680, with an Appendix containing the testimony of Messrs. Higginson and Hubbard. For sale by CROCKER & BREWSTER, No. 47 Washington street.

Dec. 4.

DISTRICT OF MASSACHUSETTS—to wit:

L.S. *District Clerk's Office.*

BE it remembered, that on the twenty-sixth day of November, A. D, 1828, in the fifty-third year of the Independence of the United States of America, SAMUEL G. GOODRICH, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

'THE LEGENDARY, consisting of Original Pieces, principally illustrative of American History, Scenery, and Manners. Edited by N. P. Willis. Volume II.'

In conformity to the act of the Congress of the United States, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;' and also to an act, entitled 'An act supplementary to an act, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.' JNO. W. DAVIS,

4D 4w *Clerk of the District of Massachusetts.*

NEW PAPER HANGINGS.

Just arrived in the John Hale, from Havre.

J. BUMSTEAD & SON, No. 113, Washington street, have just received their fall supply of PARIS PAPER HANGINGS. They are a choice selection from the last manufactories in Paris; and those who wish their houses papered in an elegant and modern style, have now a fine opportunity. istf. Nov. 21.

SURGICAL INSTRUMENTS.

DAVID & JOHN HENSHAW & Co. No. 33 India Street (near the head of Central Wharf) have for sale a very extensive assortment of Surgical Instruments—Gentlemen wishing to purchase will find it to their advantage to call.

Oct. 10. 6m.

COMMUNION WARE.

AN extensive assortment of *Plated* and *Britannia Communion Ware* constantly on hand and for sale by the subscriber, No. 1, Washington St. T. A. DAVIS.

Oct. 24. 3m.

BOY WANTED.

WANTED in a Wholesale Hard Ware Store, a smart, active Lad, about 14 years of age, who writes a good hand and is quick at figures. Apply at this Office. Dec. 11.